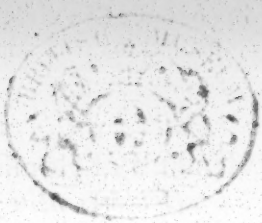
Seuen Sobs of a Sor-

rowfull Soule for
Sinne:

Comprehending
Thoſe ſeuen Pſalms of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar* praiers, and reduced into meetre by WILLIAM HVNNIS, one of the Gentlemen of hir Maieſties honourable Chappel, and maiſter to the children of the ſame.

Whereunto are alſo annexed his Handfull of Honiſuckles; *the Poore Widowes Mite*; *a Dia*logue betweene Chriſt & a ſin*ner*; *diuers godly and pithy ditties*, with a Chriſtian confeſſion of *and to the Trinitie*; *new*ly printed and *augmen*ted.

1615.



TO THE RIGHT HONOURABLE and vertuous Ladie, FRANCIS, Counteſſe of Suſſex, & one of the Ladies of her Maieſties moſt honorable priuie Chamber, W. Hunnis *wiſheth increaſe of vertue & honour, with long life, proſperous health godly fear, firme faith, & aſſured hope in the Almighty.*

The proofe of your Ladiſhips vertue hath emboldned me to ſet forth this little worke vnder your honourable defence. And although a fault by me is committed, in making you patroneſſe of ſo ſlender a peece without your knowledge: yet hoping vpon your honourable curteſie, which rather reſpecteth the minde of the giuer, than the worthineſſe of the gift, and poyſing the giuers deſire to pleaſe, and zeale to profit more then the quality of the offence, I do aſſure my ſelfe to be remitted of the treſpaſſe: which maketh me thinke my trauell not onely ſweete, but alſo very richly recompenſed.

Your Ladiſhips
to command,
William Hunnis.

The Author to his *Booke.*

PAsse forth my booke into the hands,
and view of ſundry men:
Humble thy ſelfe, declare thy name
who thee thus clad, and when.
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in thredbare coate,
then ſome in ſilken gowne.
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring,
How thou wert foſtred in the breaſt,
and boſome of a King.
And ſo (perhaps) ſome worthy wight
will ſhape thee rich array,
And ſet thee forth as thou deſeru'ſt
with coſtly iewels gay.
Behaue thy ſelfe in ſuch good ſort,
if poſſible may be,
That euery one may thee embrace,
and wiſh well vnto me.

Vale.

The Booke to his Readers.

GOod friends with fauour me peruſe,
halfe naked though I be,
Or not attir'd ſo gallantly,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance heere to finde,
As ſhall bring hope vnto the hart,
and comfort to the minde.
Oft vnder ſhort and ſimple weede,
ſuch vertue may be found,
As vnder pall of purple hew,
that traileth on the ground,
I beeing good, am not the worſe,
though clothing mine be bad,
Hee that beſtow'd the ſame on mee,
did giue the beſt hee had.
In whoſe behalfe I humbly pray,
and for my ſelfe alſo,
You would vouchſafe to mend thoſe faults
that in my coate you know.

Vale.

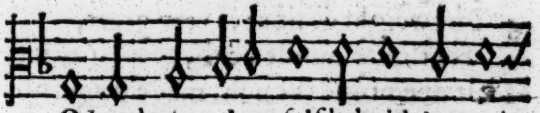
Psal. 150. *ver.* 3. & 6.

Praise him vpon the sound of the Trumpet: Praise him vpon the Lute and Harpe: Let euery thing that hath breath praise the Lord.

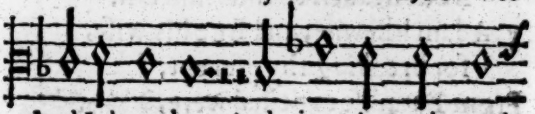
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

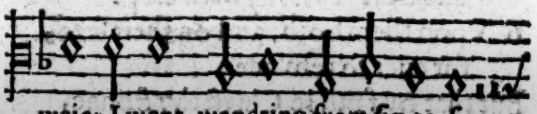
The first part.



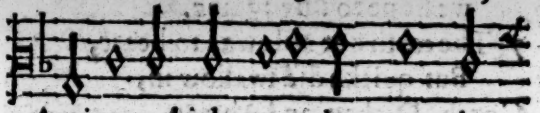
1. O Lord when I my ſelf behold, how wic-



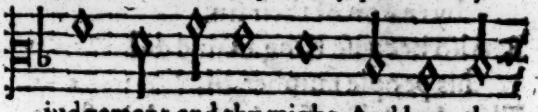
ked I haue bin; And view the paths and



waies I went, wandring from ſin to ſin;



2 Againe, to thinke vpon thy power, thy



iudgement, and thy might; And how that

nothing can be hid, or cloſe kept from

thy ſight:

3 Euen then (alas) I ſhake and quake
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſinne is very great,
for this to minde I call, (thine,
That one proud thought made Angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept,
From Paradiſe expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine:
But that by faith in Chriſt thy Sonne,
we hope to liue againe.
7 The earth not able was to beare,
But quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe King Dauid did
his people number all,
Thou Lord therefore in three daies ſpace
ſuch grieuous plague letſt fall;
9 That ſeuenty thouſand men forthwith
thereof dide preſently:
Such was thy worke, ſuch was thy wrath,
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be,

And from thy wrath moſt mighty God,
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord, thy wrath would thruſt mee
downe to the earth againe. (forth,
12 And in the earth there is no place,
of refuge to be found,
Nor in the deepe and water courſe,
that paſſeth vnder ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercy take,
And turne thy wrath from me away,
for Ieſus Chriſt his ſake.
14 *Lord in thy wrath reproue me not,*
ne chaſte me in thine ire:
But with thy mercy ſhadow mee,
I humbly thee deſire.
15 I know it is my grieuous ſinnes,
that doe thy wrath prouoke,
But yet (ô Lord) in rigour thine
forbeare thy heauy ſtroke.
16 And rather with thy mercy ſweet,
behold my heauy plight,
How weake and feeble I appeare,
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart,
Of luſt and foule concupiſcence,
throughout in euery part.

VER. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in ſinne conceiu'd and borne,
the child of wrath and death,
Hauing but heere a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone
to wickednes and vice,
And drowned thus in ſin I lie
and haue no power to riſe.

VERS. 2.
Miſerere mei domine, quoniam infirmus ſum: ſana me domine quoniam conturbata ſunt omnia oſſa mea.

20 *It is thy mercy, O ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed very ſore.
21 I am not able to withſtand
temptations ſuch as be, (heale
Wherefore good Lord vouchſafe to
my great infirmitie.
22 Good Chriſt, as thou to Peter didſt,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leper cleanſed was,
by touching with thy hand:
And Peters mother raiſed vp,
from feuer whole to ſtand;
So let that hand of mercy thine,
make cleane the leproſie
Of lothſome luſt vpon me growne
through mine iniquitie.
25 Then ſhal their ſtrength in me appeer,
through grace my cheefe releeſe,

Thy

Thy death (ô Christ) the medicine is
that helpeth all my griefe.

26 *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide,
thus sorrowfull therein?

27 I doubt not Lord, but thou which hast
my stony hart made soft,
With willing minde thy grace to craue,
from time to time so oft;

28 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou dooſt defer,
yet is it for my sake.

29 For Lord, thou know'ſt our nature such,
if we great things obtaine;
And in the getting of the same,
do feele no griefe or paine;

30 We little doe esteeme thereof:
but hardly brought to passe,
A thousand times we doe esteeme,
much more than th'other was.

31 So Lord, if thou shouldſt at the first,
grant my petition,
The greatnes of offences mine,
I should not thinke vpon.

32 Wherefore my hope still bids me cry,
with faithfull hart in breſt,
As did the faithfull Cananite,
whose daughter was possest.

VER. 3.
Et anima mea conturbata eſt valde: ſed tu domine vſque quo?

33 As

33 At least if I still knock and call
vpon thy holy Name,
At length thou wilt heare my request,
and grant to me the same,
34 As did the man three loaues of bread
vnto his neighbour lend:
Whose knocking long, forst him to rise,
and shew himselfe a friend.
35 Lord, by the mouth of thy deer Son,
this promise didst thou make:
That if we knock, thou open wilt
the doore euen for his sake.
36 Wherefore we cry, we knock, wee call,
and neuer cease will wee,
Till thou do turne to vs, ô Lord,
that we may turne to thee.

The second part.

VER. 4. Conuerte domine, & eripe animã meam, saluũ me fac, propter misericordiã tuã.

TVrne from thy wrath, O Lord of hosts,
and set my hart at large:
Oh saue me for thy mercies sake,
and all my sinnes discharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endlesse mercy sake,
and bloud which hath vs bought,
3 The debt is great that I am in,
not able for to pay,
And how to recompence the same,
none other can I say;

But

4 But goodnes thine muſt me acquite,
or elſe (alas) muſt I
To priſon, where no ranſome may,
ſet me at liberty.

5 *For why? in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thanks,
was none yet knowne to bee.

6 The grieuous plagues and torments
ſo ſmarting be and ſtrong, (there,
That no man can haue minde on thee,
or thee confeſſe among.

7 No time is there of ſpace, ne place
repentance for to finde,
But burning paines, and torments ſharp
to all be there aſſin'd.

8 Remembring this while I am here,
and doe this life poſſeſſe,
To thee O (Lord) in humble wiſe,
I doe my faults confeſſe.

9 And with a ſpirit all ſorrowfull,
I doe my ſinnes lament,
And ſory am euen from my ſoule,
I did ſuch waies frequent,

10 *And am with groning wearie made,*
through taſte of many feares:
The night I ſpend my bed to waſh,
my couch to wet with teares.

11 Not weeping to the ſight of men,
(as doth the hypocrite)

VER. 5. Quoniam non eſt in morte qui memor ſit tui, in inferno autem qui confitebitur tibi?

VER. 6. Laboraui in gemitu meo lauabo per ſingulas noctes lectum meum, lachrimis meis ſtratum meum rigabo.

But in my chamber ſecretly,
where I my ſinnes recite;
12 Not onely with the teares of eyes,
but teares fet from alow,
That is, from bottom of my heart,
repentance great to ſhow.
13 And as my bodie I haue made
a ſeruant vnto ſinne;
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue thee Lord, in righteouſnes,
the dayes I haue to liue:
15 For in this bed of fleſh and bloud,
and couch of ſenſuall life,
The ſoules of all from Adams fall,
haue laine in woe and ſtrife.
16 And this doth make our countenãce
or minde to changed be,
For inward griefe of this our couch
of ſenſuality.
17 For when we ſeek therein to reſt,
and thinke ſome eaſe to finde,
It after turneth to our griefe,
and anguiſh great of minde.
18 It is a ſerpent, faire in face
appearing to the ſhow,
But in his taile a ſting lies hid
of endleſſe paine and wo.

Mine eye, O Lord, is troubled sore,
with extreame rage and paine:
And I among mine enemies,
doe weake and old remaine.

20 The wicked feend, mine enemy,
still seeketh to deuise,
Some matter of occasion,
to lay before mine eyes.

21 The world also doth draw me forth,
to follow her delight:
My flesh to sensualitie,
runnes on with maine and might.

22 The company of wicked sort,
entice me day by day:
Thus I with them, and they with me,
(alas) still runne astray.

23 These enemies I neuer can
be able to subdue:
It must be thou, ô Iesu sweet,
most mighty and most true.

24 Thou Lord which hast destroyed
the deuel likewise suppresst, (death,
Must giue me power to ouercome,
whereby to liue in rest.

25 Then vnderneath thy death & crosse
I shall my sinnes display,
And strongly fight against my foes,
and boldly to them say:

26 *Away from me that workers be,*
of wickednesse and sin:

VER. 7. Turbatus est à furore oculus meus: inueteraui inter omnes inimicos meos.

VER. 8. Discedite à me omnes qui opera-

For

mini iniquitatem quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and ſeene my teares therein.
27 You damned Spirits and liuers lewd,
the members of the feend,
Away from me, for now your power,
is brought vnto an end.
28 Your Prince & maſter of this world,
that hath me turn'd and toſt;
Is now caſt out, and all his power,
his might and ſtrength is loſt.
29 Although you haue me long time
in priſon and in thrall, (held
Yet are ye now cleane ouercome,
by Chriſt moſt ſtrong of all.

VER. 9. Exaudiuit dominus deprecationem meã, dominus orationẽ meam ſuſcepit.

30 I that in darknes erſt was led,
doe now behold the light;
The Lord my prayer ſure hath heard,
my ſute is in his ſight.
31 To thee (ô Lord) for grace I pray'd,
and thou heardſt my requeſt,
And ſentſt abundant dewes thereof
vnto my quiet reſt.
32 Then praid I likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuered me.

VER. 10 Erubeſcant & conturbentur ve-

33 *Wherefore let all mine enemies*
confounded be with ſhame,
And that right ſoone and ſuddenly
ô Lord I craue the ſame.

34 I knew that all mine enemies,
ſhall vexed be right ſore,
And that thou wilt put them to flight,
from henceforth euermore.
35 For what long time they haue poſſeſt
they loſt in little ſpace,
Through operation of thy power,
and working of thy grace.
36 With wrong they kept wᶜʰ thou ſweet Chriſt,
by bloud haſt dearely bought:
And thou a mighty Champion
haſt turnd their power to nought.
37 Lord, I therefore thy ſeruant poore,
moſt earneſtly doe pray,
To guide my feet and ſteps aright,
in thy moſt holy way.
38 And that the feend mine enemy,
who ſeeks me to deuoure,
May neuer ouer my poore ſoule
haue any ſtrength or power.
39 But as by grace I am reſtor'd,
to fauour thine againe;
So with that grace defend me Lord,
from euerlaſting paine. *Amen.*

hementer omnes inimici mei, cõuertantur & erubeſcãt valde velociter.

Beati

Beati quorum. Pſal. 32

The firſt part.

Sing this as before.

O God I know by grace through faith,
the ſinner is made iuſt,
Though we offend yet iuſtifide,
by grace through faith we truſt.

2 Which grace and faith are thy good (gifts,
which thou haſt giuen vs free,
And thorough them the works we doe,
are made right good to be.

3 I therefore Lord my faults confeſſe,
by helpe of heauenly grace,
And vtterly my ſinnes forſake,
and doe them all deface;

4 Beſeeching thee me to admit,
with thoſe that bleſſed be,
And to forgiue the treſpaſſes,
which I haue done to thee.

VER. 1 Beati quorũ remiſſæ ſunt iniquitates & quorum tecta ſunt peccata.

5 *For bleſſed is the man indeed,*
whoſe wickedneſſe and ſin,
Is cleane forgiuen and couered,
as they had neuer bin.

6 I will not hide my ſins from thee,
nor ſeeke them to excuſe;
But with my heart will them confeſſe,
and doe my ſelfe accuſe.

7 For, Lord, who goes about to hide,
his owne iniquitie;

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee;
8 Thou wilt him ſtrip and naked make
to his perpetuall blame,
When he to iudgement ſhall ariſe,
and liue in endleſſe ſhame.
9 *And therefore bleſſed is the man,*
to whom thou Lord ſhalt ſay,
I not impute thy ſinnes to thee,
nor to thy charge them lay.
10 *He in whoſe ſpirit no fraud is found,*
ſhall bleſſed be alſo,
And looke what things he takes in hand,
ſhall proſper well and grow.
11 If I for ſinne ſhould faine my ſelfe
all ſorrowfull to be,
And were not ſo, then ſhould be found
both fraud and guile in me.
12 Or if I ſhould account my ſelfe
a man that liueth iuſt,
Hauing my conſcience ſtuft with ſinne,
ſo full as may be thruſt;
13 There ſhould appeare great fraud in me,
for deep diſſembling ſo,
For why? in me no goodnes dwels,
as of my ſelfe I know.
14 If euer any good were there,
it ſurely muſt be thine:
But as for ſinnes I many haue,
and they by right are mine.

VER. 2. Beatus vir cui non imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.

VER. 3. Quoniam tacui inueterauerunt oſſa mea clamando toto die.

15 *For while (O Lord) I held my peace,*
confeſſing not my crime,
My bones did waſte through daily plaints,
I made from time to time.
16 My ſoule doth feeble wax and faint,
becauſe I held my peace;
But now I haue my ſinnes confeſt,
I feele her ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excus'd the ſame,
And that I ſhould haue cloſely kept,
did publiſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrarie to thy will.
19 Thus were the works that I had (wrought,
quite loſt with their reward,
And I among that ſort remaine,
whome thou doſt not regarde.

VER. 4. Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærũnam dũ configitur ſpina

20 *For day and night thy heauie hand,*
vpon me thou haſt laid,
And in my trouble was I turnd,
when I was ſore affraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My very backe bone ſtriken was,
that I began to cry.
22 My conſcience likewiſe ſtriken was
with pricke of great remorſe,

And

And conscience mine vnquiet was,
till grace the same did force,
23 *And make me knowledge all my fault*
that I had done to thee.
Thus hath thy grace made me confesse
all mine iniquitie.

VER. 7. Delictum meum cognitum tibi feci & iniustitiam meã non abscondo

The second part.

LOrd, when against my selfe I spake,
shewing what I had bin,
Thou Lord forthwith didst cleane remit
my wickednes and sin.
2 So soone as I determin'd was,
no longer then to hide,
Thou Lord straightway forgauest mee;
my faith the same hath tride.
3 And yet my voice was in my mouth,
thine eare was in my hart,
Thus hath thy mercy clensed me,
throughout in euery part.
4 Thou art more ready to forgiue,
then we are to confesse,
So that we doe our selues accuse,
and shew our guiltinesse.
5 Some blame the diuell as cause of sin,
some destiny doe blame,
Some others say, complexion theirs
cannot auoide the same;
But Lord, I leaue such vaine excuse,
and with the Prophet say,

Ver. 5 Dixi confitebor aduersum me iniustitiam meam domino, & tu remisisti impietatem peccati mei.

It's

It's I (ô Lord) that doe offend,
is 's I, I not denay;
7 It 's I my selfe that wrought this wo,
through mine iniquitie.
It's I (ô Lord) and not the diuell,
nor yet my destiny.
8 Yet by thy sufferance, Lord, they may
onely entise a man;
But to enforce, or him compell,
that doe they neuer can.
Wherefore, good Lord, my sickly soule
to health againe restore,

VER 9. Pro hac orabit ad te omnis sanctus in tempore opportuno.

For this ought all thy holy ones,
to pray in time therefore.
10 *This is the time in which thou wilt,*
giue eare when we do call:
For after this no time there is,
thou wilt vs heare at all.
11 This is the time, Lord, thee to seeke,
while that thou maist be found,
This is the time thou wilt vs heare,
and keepe vs safe and sound.

Verumtamen in diluuio aquarum multarum ad eum non approximabunt.

12 *From rage of many waters fluds,*
that with temptation flow;
And from the proud and wicked sort,
with many troubles mo.
13 *These shall no time approach to vs,*
to doe vs any harme;
For why? thy grace shall beat them back
by strength of mighty arme,

14 Al-

14 Although amid this water floud
of surging waues of sinne,
We tossed be among the rockes,
yet are not drownd therein.

15 *For thou, O Lord art my refuge*
from troubles all that be,
And though temptations of the world
about haue compast me

16 I not regard inticements theirs,
nor threats that they shall make,
For why? my faith assureth me
that thou my part wilt take.

17 Thou Lord art onely my defence,
my ioy is all in thee,
Thou shalt me compasse round about,
and safe deliuer me.

18 The Tabernacle of my soule
is round about me set,
With enemies, such as do seeke
mine hinderance and let.

19 But yet, O Lord, thy prouidence
shall me deliuer still,
And from all dangers me defend,
after thy holy will.

20 *Thou wilt informe and shew to mee*
the way that I shall go:
This life is but a pilgrimage
I passe in to and fro.

21 Of this way Lord, thou art the end
and marke whereat I shoot,

VER. 7.
Tu es refugium meũ a tribulatione quæ circumdedit me.

Exaltatio mea, erue me a circũdantibus me

VER. 8.
Intellectum tibi dabo, & instruam te in via hac qua gradieris.

Grant that I may this voyage paſſe,
and foes of mine confute;
22 And in the running of my courſe,
my faith ſo ſtrong may be,
That I may haue one of thoſe games
of immortality.

Firmabo ſuper te oculos meos.

23 *Thus ſhall thine eye of ſtrong defence,*
on me be fixed ſure,
And I with ioy ſhall able be
this trauell to indure.
24 For Lord if thou ſhouldſt turne thy face
or caſt thine eye aſide,
I ſhould not able be to run,
nor labour this abide.

VER. 9. Nolite fieri ſicut equus & mulus, quibus non eſt intellectus. In chamo & frano maxillas corũ conſtringes qui non approximabunt ad te.

25 *But ſhould be as the horſe and mule*
that vnderſtanding want:
Such of thy grace, faith, & good works,
both barren be and ſcant.
26 They are too proud & ſcornfull eke,
thy lawes to hold and keepe,
The luſts and pleaſures of the fleſh
ſo lulleth them aſleepe.
27 *But yet the mouthes of ſuch wild beaſts,*
thou Lord, with bit and brake
Shalt ſnaffle then with chaine and curb,
that do thee ſo forſake.

VER. 10 Multa flagella peccatoris,

28 *For great and many are the plagues*
of thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

29 And

29 And thou, O Lord, that didst them
for their correction, (plague
Wilt also giue them comfort great,
and consolation.

30 *And he that trusteth in the Lord,*
he shall be compast in,
With mercy and remission,
of all his former sin.

31 *Be glad therefore ye righteous,*
and in the Lord reioyce:
For he by grace hath made you iust,
through his most louing choise.

32 Which were before stifnecked,
now gentle meek and milde, (proud,
Not by your merits, but by grace,
as father to his child.

33 *All ye that be of vpright heart,*
in God reioyce also,
And to his will submit your will,
in anguish, paine, and woe.

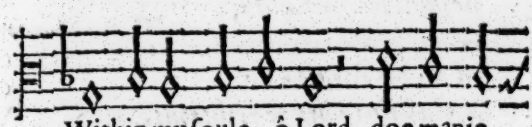
34 And as S. Paul the Apostle was
made glad in his distresse:
So Lord in all extremity,
graunt me the like successe. *Amen.*

Sperantem autem in domino misericordia circundabit.

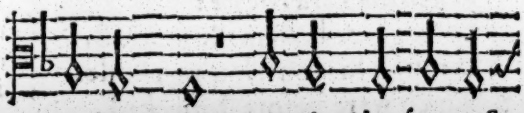
VERS. II Lætamini in domino & exultate iusti.

Et gloriamini omnes recto corde.

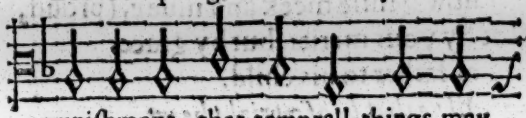
Domine nẽ in furore. Pſal.38.



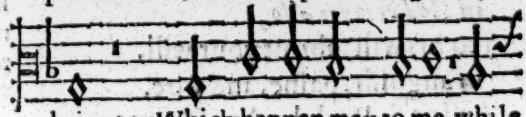
1. Within my ſoule, ô Lord, doe manie



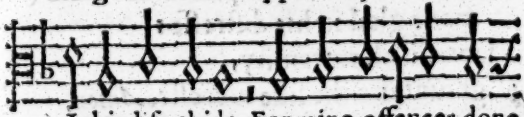
troubles ſpring, Sometime by feare of



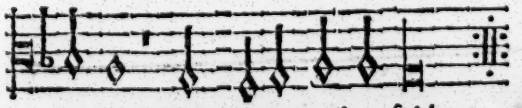
puniſhment, that temprall things may



bring: 2. Which happen may to me, while



I this life abide, For mine offences done



to thee, which cannot paſſe vnſpide:

Some-

3 Sometime (O Lord by) feare,
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt:
5 And laſt by feare, O Lord,
of euerlaſting paine,
Which I by ſinne haue well deſeru'd,
therein for to remaine.
6 But yet, O bleſſed Lord,
when thou ſhalt angry be,
In fury thine correct me not,
nor power thy wrath on me.
7 And though my bowe be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſinne:
8 Yet let thy mercy moue
with ruth on me I craue;
Becauſe thou knoweſt I cannot giue,
the thing that I not haue.
9 For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe and from my ſelfe
comes but iniquity.
10 *Thine arrowes I confeſſe,*
ſo deep haue pearſt my heart,

VER. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

VER. 2. Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medicine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might,
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine,
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou, O Lord, the leach muſt be,
for ſickneſſe mine and ſore.

Et confirmaſti ſuper me manum tuã.

13 *Thine hand thou haſt inforſt,*
ſo heauie vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man,
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
when thou comſt him to kill?

VER 3. Non eſt ſãnitas in carne mea.

15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I readieſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts, but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they finde
great quietneſſe and reſt,
And euery thing they take in hand,
doth turne vnto the beſt.

18 But

18 But contrary to thoſe,
that ſpend the day and night,
In exerciſe of wickednes,
and take therein delight.
19 For they in conſcience feele
ſuch buſines, broile, and ſtrife,
That for to thinke vpon their ſin,
a hell is to their life.
20 O Lord, among thoſe ſort,
my ſelfe haue gone aſtray,
And from the face of anger thine, A facie iræ tuæ.
could neuer flee away.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were voyd of reſt,* Non eſt pax oſsibus meis à facie peccatorum meorum.
by reaſon of my ſin,
And all my body grieued was,
without and eke within.
23 Sinne may compared bee
vnto a Serpent vile.
Which with his body, head, and taile,
doth many one beguile.
24 For where the Serpents head,
to enter doth begin,
There all the body with the taile,
apace comes fliding in.
25 The motion firſt to ſinne,
vnto the head apply,

VER. 4. Quoniam iniquitates meæ ſupergreſſæ ſunt caput meũ: & ſicut onus graue grauatæ ſunt ſuper me.

And when the heart conſents thereto,
then is the body nie.
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
Where he muſt needes preuaile.
27 *For why? this ſerpent ſinne,*
ſo high himſelfe doth reare,
Aboue mine head, the waight of whom
is more then I can beare.
28 And thus by ſufferance came,
by licence that I gaue,
This ſerpents head into my ſoule
his entrance firſt to haue.
29 For now hath he brought in,
his body, taile, and all;
And therewith doth ſurcharge my ſoule,
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compeld to do the thing,
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell,
It muſt be thou, O mighty King,
the ſtrength of Iſraell.
32 Thou that the diuels draueſt foorth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy grace must worke in me,
to be contrite in hart,
And this from thee to me must come,
withouten my desart.

34 *My bones corrupted are,*
and putrified so sore,
By reason of my follies past,
that woe is me therefore.

35 The markes of mine old sins,
doe rotten waxe againe,
And fresh and green they doe appeare,
to further more my paine.

36 *By reason of my sin,*
I am a wretch become,
Setting my minde on earthly things,
like beast both bruit and dumbe.

37 *And crooked am I made,*
vnto the very end,
The day throughout continually,
with woe and griefe I spend.

28 Because I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to doe.

39 It was my will which led
intelligence awry,
And that which reason willed me,
the same did I deny.

40 Will is the middle part,
Lord of my soule I know:

VER. 5. Putruerunt & corruptæ sunt cicatrices meæ à facie insipientiæ meæ.

Miser factus sum.

VER. 6. Et curuatus sum vsque in sinum, tota die constristatus ingrediebar.

And I my will for to exalt,
did reason ouerthrow.
41 *Whereby my loynes are full,*
that is my flesh to say,
Repleate is with illusions,
that me deceiue alwaie.
42 Ah wicked flesh of mine,
that doth my soule entise,
Thou hurtst thy selfe, offendst my God,
by thy lewd exercise.
43 And by this lust of mine,
no health is in my flesh,
For sin my soule and body grieues,
still day by day afresh.
44 My soule tormented is,
by sight of minde vncleane,
My body weake and feeble brought,
through lust made bare and leane.
45 *Thus I afflicted sore,*
and wearie low am brought.
And am a bondman vnto sin,
in word, in deed, in thought,
46 This sinne so setled is,
that it will not depart,
Which causeth me, *To rore and cry,*
with sorrow from my heart.
47 *O Lord the great desire,*
that doth proceede from me,
And mourning much that I do make,
not hidden is from thee.

VER 7. Quoniam lu bi mei impleti sunt illusionibus.

Non est sanitas in carne mea.

VER. 8. Afflictus sum & humiliatus sum nimis. Rugiebam à gemitu cordis mei.

VER. 9 Domine, coram te est omne desiderium meum, & gemitus meus à te non est absconditus.

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo farre,
thy power and ſtrength is one.
49 Thy ſight, ô God, attaines,
to diſtance all that be,
And makes no change of more or leſſe,
as is with vs wee ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro,
Likewiſe the ſight of both mine eyes,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull hart
Is vext, and troubled night and day,
about in euery part:
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſſpent.
53 O Lord, remoue from me,
this cloudy miſt of mine,
And with thy grace and mercy mixt,
anoint my dusked eyne;
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night. *Amen.*

VER. 10. Cor meum conturbatũ eſt, dereliquit me virtus mea & lumen oculorũ meorũ & ipſum nõ eſt mecum.

The ſecond part.

MY wretchednes (O Lord)
is more then may be ſaid;
It's not alone the griefe of heart,
that maketh me diſmaid,
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor yet the blindneſſe of my ſoule,
which ready is to fall.

VER. 11 Amici mei & proximi mei aduerſũ me appropinquabant & aſtiterũt.

3 But otherwiſe it comes,
and ſtill increaſeth more,
That is, where I thought comfort finde
is turned to my lore.
4 *My frindes and neighbours Lord*
in whome I put my truſt,
Againſt me altogether ſtood,
and ſhewed themſelues vniuſt.

VER. 12 Et qui iuxta me erant de longe ſteterunt, & vim faciebant qui quærebãt animã meam.

5 *And they that ſtood me next,*
farre off got them away.
And ſuch as waited for my life,
ſet on me as a pray.
6 The force of wicked feends,
O Lord, is very ſtrong:
No earthly power is like to theirs:
if thou them ſuffer long
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee,

8 They

8 They ſtudy to deceiue,
by worldly pleaſure vaine,
And toyes ſuch as the fleſh deſires,
to bring vs endleſs paine.

8 *Theſe Lord haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities
did daily me beguile.

10 Lord many times I feele,
when I thus tempted am,
Such pleaſures ſpring, I ioy thereat,
not lookiug whence they came.

11 Or at the leaſt, O Lord,
I would not vnderſtand,
Ne ſee the ſnares for me where laid,
to bring me vnder hand,

12 The pleaſures of the fleſh,
ſo ſweet ſound in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare:

13 *But as one being deafe,*
with ſilence paſſe away,
And as a man that dumb is born
haue not a word to ſay.

14 Indeed I muſt confeſſe
my ſelfe I haue not ſought,
Nor ſpake againſt my wickednеſſe
in ſuch ſort as I ought.

15 *But as one deafe and dumbe,*
that ſin no time would blame,

Et qui inquirebant mala mihi, locuti ſunt vanitates, & dolos toto die meditabantur.

VER. 3
Et ego tanquam ſurdus non audiebam, & ſicut mutus non aperiens os ſum.

VER. 4.
Et factus ſũ ſicut homo non audiens & non habens in ore redargutiones.

Ne open would mine eares to heare,
how to auoyde the ſame.

16 Yet true it is, ô Lord,
let man his faults confeſſe,
With ſighs, and ſorrowes from his hart,
he did thy lawes tranſgreſſe.
17 Yea let him doe his beſt,
and ſatisfaction make;
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betrayd,
And did reſtore the ſiluer back,
and downe againe it layd.
19 He openly confeſt,
hee ſinned grieuouſly,
In that he falſly had betraid,
the innocent to die;
20 And wanting hope, we ſee,
into deſpaire he fell,
And hangd himſelfe vpon a tree,
among the Rauens to dwell.
21 Hope is the gift, ô Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith brings
from which ſpring fruitfull deedes.
22 *And for becauſe that I*
did alwayes hope in thee,
Thou wilt me heare, O Lord my God,
and ſafe deliuer me.

VER. 15. Quoniam in te domine ſperaui, tu exaudies me domine deus meus.

23 My

23 My hope is firmely fixt,
and cannot be remooud;
Becauſe thy grace aſſureth me,
my faith is not diſprooud.
24 *Thus haue I ſaid, O Lord,*
leſt any time at all,
Mine enemies ſhould ouer mee,
triumph to ſee me fall.
25 *For whiles my feet did ſlide,*
againſt me much they ſpake,
That is to ſay, whiles my deſires,
the way to ſinne did take,
26 And were from thee remooud,
to follow lothſome luſt;
Then did mine enemies reioyce,
to ſee me in the duſt.
27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekely take correction thine,
for old offences mine.
28 *And haue my ſelfe prepard,*
vnto the whip of paine,
Whereby my griefe and dolour may,
ſtill in my ſight remaine.
29 And Lord thou knoweſt of old,
there is no good in me;
Not one man good vpon the earth,
not one ſeekes after thee.
30 Among thy choſen ſort,
vnfaithfulneſſe was found,

VER. 16
Quia dixi ne quando ſupergaudeāt mihi inimici mei, & cum commouentur pedes mei ſuper me magna loquuti ſunt.

VER. 17
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper

Like

Likewise among thy Angels bright,
were thousands cast to ground:
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of clay,
must sinne continually?

VER. 18 Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.

32 *I will confesse to thee,*
all mine vngodlinesse,
And for my sinnes will take more thought,
then any can expresse.
33 And yet, O Lord, thy grace,
must worke this good in me,
By which I stedfastly beleeue,
I chosen am to thee.
34 For now by grace I minde,
my sinfull life t'amend,
And vnto vertue will apply,
my selfe vnto the end.
35 I see the follies past,
wherein I tooke delight,

VER. 19 Inimici autem mei viuunt, & confirmati sunt super me, & multiplicati sunt qui oderunt me inique.

To be both vile, wicked and naught,
and odious in thy sight.
36 *And though my foes do liue,*
and ouer me made strong:
And they which hated me are great,
and doe me trebble wrong;
37 No maruell it's O Lord,
for why? they mighty be,
And are, except thy grace assist,
too strong alwaie for me.

38 They

38 They haue long time deuis'd,
deceitfull crafty ginnes,
And by the same haue ouerthrowne
the strongest in their sinnes.
30 If any time I flee,
repentance for to finde,
Then one of these malicious spirits,
assayleth straight my minde.
40 And with deuices new,
and frauds that be vnknowne,
He craftily doth me subdue,
and so makes me his owne.
41 *Thus Lord when I am bent,*
thy goodnesse to pursue,
Mine enemies do me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth many times me greeue:
The world also doth follow me
the dayes I haue to liue.
43 The flesh doth me prouoke,
with lust both lewd and nought.
Thus by these three mine enemies
I am in thraldome brought.
44 *Yet, Lord forsake me not,*
ne let thy grace depart,
Lest that mine enemies vnawares
do thorough pearce mine hart.
45 And though sometime, O Lord,
thy presence thou withdraw,

VER. 20 Qui retribuunt mala pro bonis, detrahebant mihi quoniam sequebar bonitatem.

VER. 21. Ne derelinquas me Domine, Deus meus ne discesseris a me.

Whereby

Whereby the feend may entrance make,
and bring me more in awe.
46 Yet Lord, thy grace reſtore
to me poore wretch againe,
That I thereby may him reſiſt,
to make his trauell vaine.

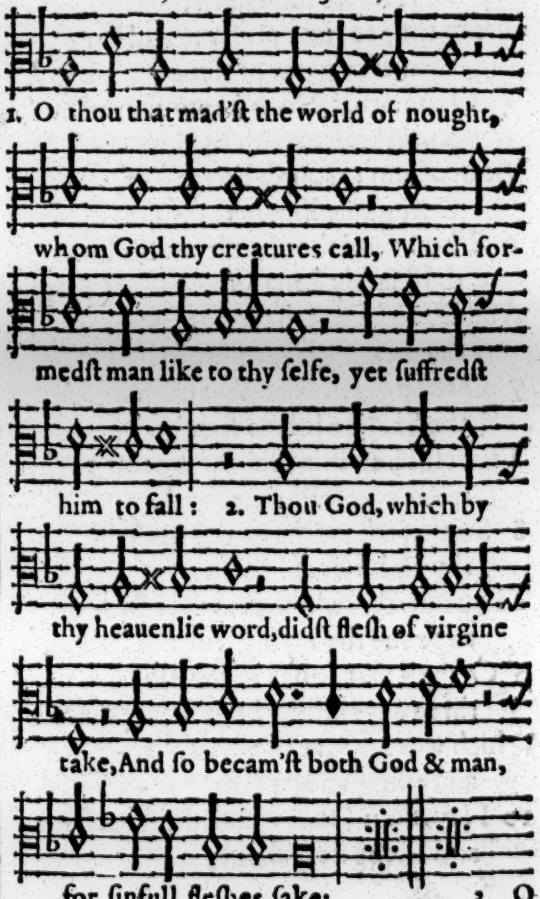
VER. 20 Intende in adiutorium meum domine deus ſalutis meæ.

47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercy & whoſe goodnes ſhewd,
is to my ſoule chiefe wealth.
48 Giue temporall health, ô Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen with thee to reſt. *Amen.*

Miſerere

The firſt part.

Miſerere mei. Pſal. 51.



3 O Lord thou ſaweſt when man by ſin
to hell was ouerthrowne,
Didſt meekly ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt the Patriarks,
and fathers old diuine,
From time to time preſerue and keep
by mercy great of thine:
5 O thou that Noah keptſt from floud,
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that Lot from Sodoms
didſt ſafely keep alſo, (plague
And Daniel from the Lions iawes,
thy mercy great to ſhow:
7 O thou good God that didſt diuide
the Sea like hils to ſtand,
That children thine might thorow paſſe,
from cruell Pharos hand;
8 So that when Pharo and his hoſt,
thy children did purſue,
Thou ouerthrew'ſt them in the Sea,
to proue thy ſaying true:
9 O thou that Ionas in the fiſh,
three dayes didſt keep from paine,
Which was a figure of thy death,
and riſing vp againe:
10 I ſay, thou God, which didſt preſerue
amidſt the fiery flame,

The

The three yonng men which ſang therein
the glory of thy name.

11 *Thou God haue mercy on my ſoule,*
My goodneſſe me reſtore,
And for thy mercies infinit,
thinke on my ſinnes no more.

12 O Lord the number of my ſinnes,
is more then can be told,
Wherefore I humbly doe deſire,
thy mercies manifold.

13 For ſmall offence thy mercy ſmall,
may ſoone ſmall faults ſuffice:
But I, alas, for many faults
for greater mercy cries.

14 And though the number of my ſins,
ſurpaſſe the ſalt Sea ſand,
And that the filth of them deſerue
the wrath of thy iuſt hand:

15 Yet do thy mercies farre ſurmount
the ſinnes of all in all,
Thou wilt with mercy vs releeue,
for mercy when we call.

16 Right wel I know man hath no power
ſo much for to tranſgreſſe,
As thou with mercy maieſt forgiue,
through thine Almightineſſe,

17 I do confeſſe my faults be more
than thouſands elſe beſide,
More noyſome and more odious,
more fowler to be tride,

VER. 1. Miſerere | mei Deus ſecundum miſericordiam tuam, & ſecundum multitudinē miſerationū tuarum dele iniquitatem meam.

18 Than

18 Than euer was the lothſome ſwine,
or menſtruall cloth beraid:
To thinke thereon my woefull ſoule,
(alas) is yet affraid.
19 Wherefore good Lord, do not behold
how wicked I haue bin,
But waſh me from my wickedneſſe,
and cleanſe me from my ſinne.
20 The Iſraelites being defild,
durſt not approach thee nie,
Till they their garments and themſelues
had waſhed decently.
21 The Prieſts eke clenſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſinne;
ſuch, Lord, was thy decree.
22 (Alas) how much more need I then,
to craue while I am heere,
To waſh my foule & ſpotted ſoule
that it may cleane appeare?
23 Polluted clothes with filth diſtaind,
do many waſhings craue,
Yer that the launder can obtaine,
the thing that he would haue.
24 My ſoule likewiſe (alas) doth need,
thy many dewes of grace,
Yer it becleane: for cankred ſinne,
ſo deep hath taken place.
25 The Leproſie that Naman had,
could not be done away,

VER. 6 Amplius lauame ab iniquitate mea & à peccato meo munda me.

Till

Till he ſeuen times in Iordan floud
had waſht him day by day.
26 How many waters need I then
for to be waſhed in,
Yer I be purged faire and cleane,
and clenſed from my ſinne?
27 But, Lord, thy mercy is the ſope
and waſhing lee alſo,
That ſhall both ſcoure & clenſe the filth
which in my ſoule doth grow.
28 Why ſhould I then (alas) deſpaire
of goodnes thine to me,
When that thy iuſtice willeth me
to put my truſt in thee? (paſt:
29 Thy promiſe Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (paſſe
30 I know when heauen and earth ſhall
this promiſe ſhall ſtand faſt;
Wherefore vnto thy Maieſtie,
I offer now at laſt
31 An heart contrite and ſorrowfull,
with all humility,
For heinous ſinne by it conceiud,
through mine iniquitie;
32 *I doe acknowledge all my faults,*
my ſinnes ſtand me before;
I haue them in remembrance, Lord,
and will for euermore.

VER. 3. Quoniam iniquitatem meam ego cognoſco, & peccatum meũ contra me eſt ſemper.

33 Be-

33 Becauſe thou ſholdſt the ſame forget,
I ſtill do thinke thereon,
And ſet it vp before my face,
alwayes to looke vpon.
34 *Againſt thee onely haue I ſind,*
and done ill in thy ſight;
In whom it lies to puniſh me,
or to forgiue me quite.
35 But ſure my hope is firmly fixt,
that thou wilt me forgiue.
For with thine honour ſhall it ſtand,
to ſuffer me to liue:
36 *That all the world may witneſſe thee*
a Iudge moſt iuſt to be,
For that thou wilt thy promiſe keepe,
to all that rruſt in thee:
37 That is, our ſinnes thou wilt remit.
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

VER. 4 Tibi ſoli peccaui, & malum corã te feci. Vt iuſtificeris in ſermonibus tuis, & vincas cum indicaris.

The ſecond part.

O Lord conſider with thy ſelfe,
what metall I poſſeſſe:
Behould in ſinne I was conceiued,
and borne in wickednes.
2 From Adam firſt this ſin was drawne;
whereby I was made prone
To doe the ill ſhould thee offend,
and let the good alone.

VER. 5. Ecce enim in iniquitatibus conceptus ſum, & in peccatis concepit me mater mea.

3 Yea

3 Yea, many a time I am so drawne
to do I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O lord, the strength & force
of my concupiscence,
But yet of greater force then this,
is Lord thine indulgence.
5 For thou wilt mercy shew to them,
that mercy do require,
And wilt not turne thy face from such
as mercy do desire.
6 Surely of honour more is thine,
through pitty men to saue,
Then by thy iustice to condemne
such as deserued haue.
7 Therefore, O Lord, receiue me now
which do my selfe accuse, (giue,
To th'end thou shouldst my sinnes for-
and all my faults excuse.
8 O Lord. I do not hide my sinnes,
but shew them vnto thee,
Because thou shouldest thy mercy grant
as thou hast promis'd me.
9 For neuer yet thou hast been found,
in any word vniust,
Ne, canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,*
and truth thou art most sure,

VER. 6. Etenim veritatem dilexisti,

Thou art the very verity,
for euer to endure.
11 Thou promisedst to Abraham,
his seed to multiply,
Euen as the stars, and as the sand
that in the sea doth lie.
12 To Isaac and to Iacob eke,
like promise didst thou make,
And thou the same performed hast
for this thy promise sake.
13 Thou promisedst to Iosua,
to strength him with thy hand,
And so he slew the Cananites,
and did diuide their land.
14 To Gedeon thou promise mad'st,
that he should set at large
The Israelites which were in thrall,
and in their enemies charge.
15 When Ezechias lay sore sicke,
and welnigh at deaths dore,
Thou promist him his health againe,
to liue fifteene yeares more.
16 Thus hast thou kept thy promises,
to thousands else beside,
Who haue reposed trust in thee,
thou hast no helpe denide.
17 Euen so good Lord, thy promise
with mee that am vniust,
A scabbed sheep, one of thy flocke,
and ouercharg'd with lust.

18 Which

18 Which of long time haue run astray
the time since I was borne,
Yet now returnd with heauy heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercy of thy hand,
And what thy will and pleasure is,
by grace I vnderstand,
20 *Thou hast reuealed vnto me,*
the things that be vnknowne.
The secret points of wisdome thine
thy grace to me hath showne.
21 The mysteries that hidden were
within thy sacred word,
Thou hast to vs made manifest,
by Iesus Christ our Lord.
22 I am now fed with bread of life,
that shall my hunger slake,
And from dame wisdoms watry springs
my drinke I often take.
23 Now wisdom hath cast out her floud
the plants all watred be,
And still she seeks to lighten those,
that put their trust in thee.
24 Of this her floud S. Paul did drink,
and he was taught thereby
Thy wisdome Lord which secret was,
and hidden long did lie:
25 As thou to him didst manifest
by thy free Spirit before,

Incerta & occulta sapientiæ tuæ manifestasti mihi.

Which ſearcheth out the very depth
of ſecrets thine and ſtore.
26 Of this, Lord, part I taſted haue,
through mercy ſhewed to me,
And am now taught by them to know
mine owne infirmity.
27 And by it am I taught likewiſe
thy goodnes for to know,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may neuer more take place.

The third part.

VER. 7 Aſperges me Domine hyſſopo. & mundabor: lauabis me, & ſupra niuem dealbabor.

VVIth Hyſop, Lord, beſprinkle me,
and cleanſe me from my ſin:
More whiter then ſhall I be made,
then euer ſnow hath been. (blood
2 Thou didſt command this herb with
a ſprinkle for to be,
To ſprinkle ſuch as cleanſed were
from loathſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt command alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſhow,
4 Vpon the doore poſts of the houſe,
the ſlayer might it ſee.

Where

Wherby the plague might shun the place,
and from thy people flee.
5 These vnto vs do represent
the blood of thy deare Sonne,
Without the which no man is cleane,
what euer can be donne.
6 And he that markes his soule therewith
and puts his trust therein,
The slayer hath no power to hurt
nor plague him for his sinne.
7 If with this grace thou sprinkle me,
I shall be white I know,
And though as blood my sinnes appear,
they shall be like the snow.
8 Yea though my sinnes as purple were
or as the skarlet die,
Thy grace shall make them as the wool,
t'appeare before thine eye.
9 *Then shall I heare the words of ioy,*
of gladnes so likewise,
That Nathan to King Dauid spake,
whom thou didst not despise.
10 That is, my sinnes are now put out,
what euer I haue done,
And are forgiuen me quite and clean
by Iesu Christ thy Son.
11 Then shall I heare the words Christ spake
to him the palsie had,
My sonne, thy sinnes are thee forgiuen,
arise, go home, be glad.

VER. 1 Auditus meus dabit gaudium & lætitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabunt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken haſt*
ſhall then againe reioyce, (grace
Through working of thy heauenly
and ſweetnes of thy voyce. (ſoule

14 That is, the powers of my poore
whom ſin ſo weake hath brought,
Whereby it wanted powre to worke
the good it long time ſought.

15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of thy ſpirit
ſin ſhall no more remaine.

VER. 10 Auerte faciē tuam a peccatis meis, & omnes iniquitates meas dele.

16 Wherefore *thy face turne from my ſins*
and wipe my faults away,
And eke all mine iniquity,
moſt humbly I thee pray.

17 I meane the face of iuſtice thine,
wherewith thou doſt behold
The ſins we daily do commit,
to puniſh manifold.

18 This face good Lord, turn thou from
and from the faults I make; (me,
And them forget and me forgiue,
for thy great mercies ſake.

19 But Lord, the face of mercy thine,
from me turne not away.

But

But therewithall behold me ſtill,
and helpe me day by day.
20 For what am I if that thy grace
thou take away from me?
A bondman vnder ſin and death,
and caſt away of thee:
21 And euery man thy grace that wants
ſhall haue a heart of ſtone,
As Pharo had, after thy grace
departed was and gon.
22 He ſhall both ſee and heare indeed
yet ſhall be deafe and blind,
His eares and eyes ſhall ſtopped be,
the truth he ſhall not find.
33 His heart likewiſe ſhall frozen be,
or as the ſtony wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch an heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I pray the heartily,
remoue this heart from me:
And Lord in me a new hart make,
that flexible may be.
26 A fleſhy heart both ſoft and meeke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

VER. 10
Cor mũdũ
crea in me
Deus.

Et ſpiritum rectum

27 This grace it is that muſt reuiue
a right ſpirit, Lord, in me.
My ſpirit through ſin is crooked made,
and loathſome for to ſee.

Innoua in viſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine,
that vaniſh ſoone away.
29 Vouchſafe, O Lord, to heauēly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neyther yet aduerſity,
nor worldly wealth alſo,
Plucke downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11. Ne proiicias me a facie tua & ſpiritum ſanctū tuum ne auferas a me.

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe.
32 My ſinnes, good Lord, behind thee caſt,
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt King Saul,
For if that I thy preſence leſe,
I cannot chuſe but fall.
34 O Lord how ſweet and gracious,
is this thy ſpirit moſt pure!

It

It leadeth those that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy spirit,
may dwell within me still,
And me confirme in righteousnes,
according to thy will.

The fourth part.

O *Lord my God, restore to me*
thy sauing health againe,
And stablish me with thy chiefe spirit,
that it may still remaine.
2 My sins, O Lord haue been the cause
that I thy grace did want,
And when thy grace departed was,
I found thy spirit but scant.
3 The losse whreof did grieue me much;
and by the same I found
All goodnesse gon, all wickednes
within me to abound.
4 For light and darkenesse may not be
at one time in one place:
No more may sinne and wickednesse
associate be with grace.
5 Wherefore the greatnesse of my losse
hath made my griefe the more,
And where in sinne I had delight,
I now repent it sore.
6 Behold therefore most mighty God,
mine inward griefe of minde.

VER. 12 Redde mihi lætitiam salutaris tui & spiritu principali confirma me.

And of thy goodnes me reſtore,
to that I cannot finde:
7 I meane thy ſacred holy ſpirit,
which I through weakneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruelly me toſt.
8 So that my ſoule too feeble was,
their power for to withſtand.
Good Lord in grace yet once againe
confirme me with thy hand,
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.

VER. 12 Docebo iniquos vias tuas, & impii ad te conuertentur.

10 *Then ſhall I ſtedfaſtly inſtruct*
the wicked in thy way,
Whereby to thee they may returne,
that long haue gone aſtray.
11 I will my ſelfe put forth, O Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy iuſtice euery where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from deſpairing Lord,
leſt any therein fall.

14 Thus

14 Thus ſhall I able be to do,
being confirm'd in thee,
By working of thy holy ſpirit,
which thou ſhalt put in me,
15 Thy ſeruant Moſes was affraid,
to goe on meſſage ſent,
Till thou promis'd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accompliſhing thy holy heſt,
as thou didſt bid him ſay.
17 The ſeuenty elders of the hoſt
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to do nought:
18 But after that they prophecide,
and did thy people guide,
And ruled them with righteouſneſſe,
and truth on euery ſide.
19 Lord, Peter at a womans voyce,
thy ſweet ſonne Chriſt denayd,
And ready was him to forſake,
he was ſo ſore affraid;
20 Vntill that thou reuiuedſt him,
with this thy ſpirit of grace:
Yea, Lord, thy ſonnes Apoſtles all,
were bidden for a ſpace,
21 To bide within Ieruſalem,
in prayer and in loue,

Till they were with thy holy ſpirit
fulfilled from aboue.
22 Wherfore ſend down thy holy ſpirit,
in me the ſame to be:
VER. 14. Libera me de ſanguinibus Deus, Deus ſanitatis meæ.
And from the guiltineſſe of bloud
good lord deliuer me.

The fifth Part.

THou God that God art of my health,
deliuer me I pray,
From ſin that I committed haue,
againſt thee day by day.
2 A multitude of ſins ther be,
from fleſh and bloud that grow,
Which I through my concupiſcence,
haue daily done I know,
3 And this corruption is in me,
by nature as I find;
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne,
be cleane, I faine would know.
The child that is but one day olde,
yet is vncleane alſo.
5 Thus fleſh & bloud ſuch works bring forth
as ay corrupted be,
And therefore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord pour forth thy grace,

And

And from theſe blouds deliuer me,
and all my ſins deface,
7 Then Lord ſhall I be purged cleane,
from all my wickedneſſe.
Which grant, good Lord, So *ſhall my tong exalt thy righteouſneſſe,* Et exaltabit lingua mea iuſtitiam tuam.
8 In that thou mercy ſheweſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my grieuous ſinnes to ſcan,
9 Making me iuſt that am vniuſt,
wherein thou God art found
In mercy, truth, and righteouſneſſe,
moſt perfect, ſure and ſound.
10 But yet, O Lord, before my tongue
thy righteouſneſſe can raiſe,
My lips and month thou open muſt,
whereby to ſhew thy praiſe. VER. 17 Domine labia mea aperies, & os meum annuntiabit laudē tuam.
11 For elſe vnſeemely praiſe will be,
where lips be lickt with ſin,
And where the minde with wickedneſſe
is ſtuffed full within.
12 Good Lord, the Prophet Eſaie,
when he thy glory ſawe,
Confeſt his lips to be vncleane,
and therefore ſtood in awe,
13 Vntill ſuch time as Seraphin
thou ſentſt with burning coale
His lipes to touch, and therewithall,
he by and by was whole.

14 I meane that his vnrighteouſneſſe,
was then forgiuen quite,
And all his ſin and wickedneſſe,
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to touch,
That I thy glory may ſet forth,
to little and to much.
16 *To offer ſacrifice to thee,*
for offerings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to paſſe is come,
That is the liuely ſacrifice
of Ieſus Chriſt thy ſonne.
18 To offer gold to thee (O Lord)
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will not empty come,
but offer vnto thee
And humble ſpirit with heart contrite,
for mine iniquity.
20 *This ſacrifice (O Lord) I know*
thou wilt no time deſpiſe,
But it behold, and looke thereon
with thy moſt gracious eyes.
21 And Lord for that there nothing
be left behind in me, (ſhould

VER. 16. Quoniam ſi voluiſſes ſacrificium, dediſſem vtique, holocauſtis non delectabaris

VER. 17. Sacrificium deo ſpiritus contriſtatus, & cor humiliatum Deus non deſpicies.

Both

Both body, soule, and all their powers
I offer vnto thee:
22 And as a liuely sacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The same did Mary Magdalen
offer in humble sort,
The thiefe also vpon the crosse
to his endlesse comfort.
24 Great numbers more vnspeakeable,
by this thy fauour wan,
And I through grace now penitent,
although a sinfull man,
25 Do claime no lesse of mercy thine,
for to be shewd to me,
Because thou art as then thou wast;
and euermore shalt be.
26 *To Sion, Lord, likewise shew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flock,
disperst from place to place.
27 Such as depend on thee alone,
and do themselues forsake,
Vpon the wall of this thy fort,
thou Lord must vndertake
28 Watchmen to set continually
the same for to defend,
Lest that the enemies vnawares
bring all to wofull end.

VER. 18
Benigne fac Domina in bona voluntate tua Sion

29 Thou

29 Thou knowſt, O Lord, of what ſmall force
mankinde hath euer bin,
Since firſt our father Adam fell,
when he committed ſinne.

30 Help vs therefore moſt mighty God,
ſo with thy heauenly grace,
As we in building Sion here,
by faith may ſee thy face.

31 So ſhall we then through mercy thine
be ſquared ſtone meet found,
Vt ædificentur muri Ieruſalem. *To building of Ieruſalem,*
whoſe wals do ſtill abound,

32 With liuely ſtones of thy true Church,
here militant on earth:
Where thine elect ſtill offer ſhall
while thou ſhalt ſpare them breath,

33 Such offrings burnt as thou beſt lov'ſt
which is of thanks and praiſe,
We ſhall not ſpare the ſame to do,
while life ſhall length our daies.

Sacrificium iuſtitiæ. 34 *This ſacrifice of iuſtice is,*
which all thy creatures craue,
VER. 19 Tunc acceptabis oblationes & holocauſta: tunc imponent ſuper altare tuum vitulos. To giue the ſame onely to thee,
moſt worthy ſo to haue.

35 This is the bullocks of our lips,
whereof the Prophet ſayes,
We ſhall with lips vnto thy name
confeſſe moſt condigne praiſe.

36 *Which ſhall to thee accepted be,*
ten thouſand times much more,

Than

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort.
38 And that as burning incenſe ſweet
thou wilt receiue the ſame
Vpon thine altar which is Chriſt,
our mean for ſin and blame. Amen.

Domine exaudi. Pſal. Cij.

The firſt Part.

O Bleſſed and moſt mighty God,
of grace the fountaine ſpring,
Of mercy great and plentifull,
moſt rich in euery thing:
2 Thy bleſſed Son in power with thee
is euen the ſame thou art,
In wiſedome, knowledge and mercy
alike in euery part.
Thou didſt not ſpare him down to ſend
from heauenly throne aboue,
To ſuffer death mankind to ſaue:
ſo ardent was thy loue.
Thou mad'ſt him poor was rich before,
to make vs rich thereby:
For now is he made one with vs,
through power of deity.

Sing this to the tune of the 51. Pſalme.

Good

5 *Good Lord my prayer hearken to,*
and let my dolefull crie
Come vnto thee, and pierce the eares
of thy high Maiesty.

VER. 1. Domine exaudi orationẽ meam, & clamor meus ad te veniat.

6 Shew forth O Lord, thy countenance,
of delectable show,
And with the eyes of pitty thine
some fauour on me throw.

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I shall call on thee.

VER. 2. Non auertas faciem tuam à me, in quacunque die tribulor, inclina ad me aurem tuam.

8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

9 *In whatsoeuer day I call,*
O Lord with speed giue eare,
And me deliuer from the griefs
of troubles and of feare.

In quacunque die inuocauero te, velociter exaudi me.

10 In speedy calling on thy name,
O Lord thou tak'it delite;
And answer thine more ready is
than any may recite.

11 Wherfore in hast make speed O Lord
in hearing when I pray,
As I by need am driuen to craue
thine ayding help and stay.

12 For why; the time of life is short
that I haue here to bide,

And

And am vncertaine of the time
when time from me ſhall ſlide.
13 At firſt thou Adam didſt endue,
when he created was,
With life of immortality;
but ſin brought death (alas)
14 Which death from him is due to vs,
that beareth life this day,
So that my daies like to the ſmoke
conſume and waſte away.
15 Age ouertaketh youth, I ſee,
and youth by ſtealth doth flie:
As doth the ſmoke vaniſh away,
aloft vnder the skie.
16 Yea many a time it chanceth ſo,
yer age comes vs vpon, (make
That death by ſtroke ſuch wound doth
that life with ſpeed is gone.
17 Thus paſſeth forth my time of life,
more ſwifter I may ſay
Than is the ſhip good vnder ſaile,
or Eagle after prey.
18 *My bones are waxen very dry,*
as is the fierbrand,
Or as the pot of clay which doth
in flaming furnace ſtand,
19 As bones of mine do well ſuſtaine
the fleſh the body keeps,
So do the powers of ſoule ſuſtaine,
the ſoule that neuer ſleeps.

VER. 7
Quia defecerunt ſicut fumus dies mei.

Et oſſa mea ſicut cremio aruerunt.

20 Which

20 Which being moiſtned with thy grace
ſhall quick and liuely be,
And able for to worke thoſe works
moſt pleaſant vnto thee.
21 But if thy grace be ſtill withdrawne,
then all ſhall dry remaine;
Both body, ſoule, and all their powers,
in euerlaſting paine.

VER. 4 Percuſſus ſum vt fœnum, & aruit cor meum.

22 *Full well may men be likened to*
the graſſe or withred hay,
My heart is ſtriken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſin makes entry in,
which maketh man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus ſum comedere panem meum.

25 *I haue forgot my bread to eate,*
that thou to me didſt giue,
Which is thy holy ſacred word
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither away,
my fruit falls on the ground,

And

And as a barren tree am left
vnperfect and vnſound.
28 The fearfull voyce of ſentence thine,
for mine offences done,
Doth cauſe me mourne, lament & grone
my time yet for to run.
29 *And with my voyce of mourning mind,*
my bones haue cleaued hard
Vnto my fleſh, and ſticke ſo faſt,
that nothing I regard.
30 *Thus like vnto a Pelican,*
I draw my ſelfe alone,
And call to minde my grieuous crimes,
and doe the ſame bemone.
31 The Pelican as ſome report,
her harmleſſe birds doth kill,
And three daies after mourneth ſhe,
and is vnquiet ſtill.
32 Then with her beake her breaſt ſhe (plucks
till bloud guſh out amaine,
Which ſhe lets drop vpon her young,
till they reuiue againe:
33 Thus, Lord, do I with my ſweet birds
which are my works through grace;
By ſinne committed I them kill,
and do them all deface.
34 But yet by prayer for thy grace,
which ſprings of grace indeed,
Theſe ſaid dead works are quick againe
my ſickly ſoule to feed.

VER. 5 A voce gemitus mei, adhæſit os meum carni meæ.

VER. 6 Similis factus ſum pelicano ſolitudinis.

35 And

35 And Adam as a Pelican,
touching ſome property,
For through his ſinne he ſlew the birds
came of his progeny.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſon
Shed forth his bloud vs to reuiue,
by mercy great was done.
37 He kils, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeared plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
As doth the Crow that flies by night
which would be ſeene of none.
39 And if I could, I would me hide
from thee as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The works of darknes loued I,
and therefore did I flee
From the moſt bright and ſhining ſun
of iuſtice due to me.
41 O Lord for this cauſe doe I ſigh,
ſtill ſorrow weep and waile,
As one that ouerwatched is,
whoſe reſt and ſleep doth faile.
42 *And as the ſparrow do I watch*
that drawes her ſelfe alone,

Factus ſum ſicut nycticorax in domicilio.

VER. 7 Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.

Vnder the euings of the house,
her fellowes want to mone.

43 And to augment my griefe withall,
mine enemies all day
Do raile on me, and me reuile,
so spitefull as they may.

44 *Againe* (alas) *my fained friends*
that praised me before,
Against me now conspire themselues,
and vex me very sore.

45 Such false & fained flattering friends,
much worse and harmfull be,
Than those that openly professe
and shew their enmity.

46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquity
that I haue wallowed in.

VER. 8.
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me aduersum me iurabant

The second part.

M*Y bread with ashes do I eate,*
that is I right well know,
As I of earth and slime was made
to earth againe shall go.

2 Thus in such bitter thoughts as these
I eate my bread withall,
And ming my drinke with weeping teares,
that from mine eyes do fall,

3 Because thou angry art with me
for mine offences past,

VER. 9.
Quia cineres tanquam panem manducabam.

Et potum meũ cũ fletu miscebam.

O Lord, I knowe when time ſhall come,
of iudgement day at laſt,
4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquity.
5 *O Lord thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
yer I was to be found.
6 No higher couldſt thou lift me vp,
then to beatitude;
But then (alas) thou letſt me fall,
whereby I this conclude:
7 My noble ſoule thou ioyned haſt
with maſſie earth and clay,
And body fraile, the weight whereof
driues downe my mind alway.
8 And Lord in my creation,
thou haſt ſet me ſo hie,
Aboue all other creatures
that are vnder the skie.
9 And almoſt equall am I made
with bleſſed Angels thine:
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies helpe,
I am in farre worſe plight
Then any beaſt, whoſe life or ſoul
with body dies ouright.

11 My

VER. 13. A facie iræ & indignationis tuæ. Quia eleuaſti me, & aliſiſti me.

11 *My dayes (alas) away do passe,*
as shadow now begunne,
And I am withered like the grasse,
changed by heat of sunne.
12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy word
and wayes preparde for me.
13 Which word giues light vnto the babe
yet sucking at the brest: (
For after that the life is past,
repentance none doth rest.
14 And since the time, O Lord, is short
of mine abiding heere,
Thy grace continue toward me,
my guiltinesse to cleere.
15 *For truly thine abiding is*
for euer to endure,
And thy remembrance therewont
all generations sure.
16 But what is thy rememberance,
through generations all?
It is the diuine property,
that vnto thee doth fall.
17 For to be meeke and mercifull.
which thou hast euer done,
From time to time, and age to age,
since first the world begunne.
18 And art more mindfull of our state,
and readier to forgiue,

VER. 11 Dies mei sicut vmbra declinauerunt, & ego sicut fœnum arui.

VER 12. Tu autem domine in æternũ permanes, & memoriale tuum in generationem & generationem.

Then is the mother of her child,
late borne with her to liue.

VER. 13. Tu exurgens miſereberis Sion. Quia tẽpus miſerendi eius, quia venit tempus.

19 *Ariſe therefore, and mercy ſhew,*
good Lord, vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on her to looke,*
and mercy thine extend.
She hath long time great paine ſuſtaind,
whereof ſhe craues an end.
21 What is this time whereof we ſpeak?
was euer any time,
In which thou didſt not mercy ſhew,
to louing ſeruants thine?
22 No verily: For from the time,
the Angels downe did fall,
Vntill the time the world ſhall end,
thy mercy euer ſhall,
23 As it hath beene, from time to time,
vpon all that repent,
But chiefely was thy mercy ſhewed,
when Chriſt was hither ſent
24 To ſuffer death, to win vs life,
thereby he enter might
The glory of thy maieſtie,
aboue the Angels bright.
25 This time was cald the time of grace:
and was appointed when
The fulneſſe of the time was come,
which was vnſeene to men.

26 And

26 And yet before this time, to him,
was ſeene thy Deitie,
Whereby O Lord, all things thou doſt
in order with mercie.
27 This time of heauenly grace we truſt
ſhall ſtill continue heere:
To thoſe in time that ſerueth thee,
with penance loue and feare.
28 *The ſtones of Sion pleaſed well,*
thy ſeruants for thy truth,
And they vpon the ground thereof,
ſhall pittie haue and ruth.
29 Apoſtles thine thy ſeruants were,
the ſtones good Chriſtians be,
And thou the ſure foundation,
of this faire worke to ſee.
30 Not vpon man, or Angels bright,
did they this building lay,
But vpon thee the corner ſtone,
of all their worke the ſtay.
31 *And as the heathen, Lord ſhall feare,*
and tremble at thy name,
So Sion ſhall thy faithfull Church,
giue glorie to the ſame.
32 *Becauſe thou Lord, haſt Sion built,*
thou wilt be ſeene therein
In glory and great maieſtie,
with mercy for our ſinne,
33 Wherefore moſt louing father deere,
regard our humble ſute,

VER. 14 Quoniam placuerunt ſeruis tuis lapides eius & terræ eius miſerebuntur.

VER. 15 Et timebunt gentes nomen tuum domine, & omnes reges terræ gloriã tuam.

VER. 16 quia ædificauit dominus Sion, & videbitur glo-

ria sua.

VER. 17 Respexit in orationem humilium, & non spreuit precem eorũ

VER 18 Scribantur hæc in generatione altera: & populus, qui creabitur laudabit dominũ.

VER. 19 Quin prospexit de excelso sancto suo dominus, de cœlo in terram aspexit.

VER 20 Vt audiret gemitus cõpeditorum, vt solueret filios interemptorum.

And not despise the plaints we make,
nor doe our sinnes impute.
34 As thou beheldst the sacrifice,
that Abel gaue to thee,
And as the prayer Iudith made,
so cast thy eye on me. (looke
35 With those same eyes vouchsafe to
vpon vs when we pray,
Whereby the fame of mercy thine
may written be for aye.
36 *For those that after vs shall come,*
by faith that that borne shall be,
To render thanks giue laud and praise,
vnto thy Maestie.
37 Thy mercy sure annexed is,
to nature thine diuine,
When all was lost through deadly sinne,
yet didst thou make vs thine.
38 *Thou Lord aloft from heauenly throne*
didst view all things alow,
And wouldest vouchsafe vpon the earth
thy gratious eyne to throw.
39 *To see and heare the plaints we make,*
that fettered be in thrall,
And sentst thy deare beloued Sonne,
from sinne to loose vs all.
40 And he thereby put downe the diuell,
of death that victor was,
And death in victory was consum'd
this hath he brought to passe.

41 For

41 For why? his sting of deadly sinne,
thou Lord hast pluckt away,
To make vs thinke of goodnes thine,
wherein reioyce we may.

42 *And that in Sion we may shew*
the glory of thy name:
And likewise in Ierusalem
with praise to do the same,

43 That is, when we together meet,
in faith with one accord.
As well the Kings as subiects poore,
to serue and praise the Lord.

44 Thou art (O Lord) in substance one,
and yet in persons three,
To whom all powers in heauen & earth
obeysance giue to thee.

45 Thou sendest downe thy dewes of grace,
vpon vs for to light,
That we therewith good workes may shewe
to euery bodies sight.

46 *I answere may* by no meanes elle,
good works be wrought by me,
But by the vertue and the grace
that doth proceed from thee.

47 Thorow thy might thy lawes we keep
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.

48 *And yet (O Lord) I faine would know,*
how short my daies shall be,

VER. 21
Vt annũciemus in Sion nomen domini et laudem tuam in Ierusalem.

VER. 22
Quum colligentur populi simul & reges vt seruiant deo.

VER. 23
Respondet in via virtutis tuæ.

Paucitatem dierum meorum nuntia mihi.

And eke how long mine enemies,
ſhall triumph ouer me.
49 Which is, thy Church deſires to know
how long ſhe ſhall abide,
Beſet with cruell enemies,
about on euerie ſide.
50 To whom thou haſt an anſwere made
by Chriſt thy bleſſed ſonne,
That ſtill thy power with her ſhall be,
vntill the world be done.
51 And we her children thee deſire,
to bring vs to the end.
Of this ſhort time that we with thee,
may to the heauens aſcend. (ſafe,
52 And till that time good Lord vouch-
thou wilt continue ſtill
Thy grace and fauour towards vs,
according to thy will.

VER. 14. Ne reuoces me in dimidio dierum meorum.

53 *And not to leaue me any time,*
in middle of my daies,
But by thine aide bring all my time,
to end vnto thy praiſe.
54 That after theſe my temporall dayes,
I may behold and ſee,
Thine euerlaſting daies and yeeres,
which cannot numbred be.

In generationem & generationem anni tui.

55 For all times here do ſwiftly paſſe,
as time that is vnſure,
But yet time of eternitie,
for euer ſhall endure,

For

56 For why, O Lord, eternity
is very substance thine,
Which substance who so seeks to know,
no reason can define,

The third part.

WVIthout *beginning Lord, thou wast,*
and yet beginning gaue,
To heauen and earth and all therein,
which that creation haue. (power,
2 Thy hands them wrought, which is thy
thy word them made also,
And ar the last, *They perish shall,*
and motion theirs forgo.
3 Their substance still they all shall keep
yet all shall changed be,
For heauen and earth shall all be made,
of glory great to thee.
4 Likewise the bodies of all men,
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 *But thou Lord truly shalt endure,*
in thy high glory great,
In maiestie omnipotent,
sitting on mercies seate.
6 *When all shall wax and weare away,*
as garments old to see,
And as a vesture new put on,
we all shall changed be,

VER. 25 In initio tu domine terrā fundasti, & opera manuum tuarum sunt cœli.

VER. 20 Ipsi peribunt.

Tu autem permanes.

Et omnes sicut vestimentum veterascent, & sicut o-

per totum mutabis eos & mutabuntur.

7 *As garments to the body are,*
to couer them withall;
So be the bodies, of the ſoules
their veſtures and their pall.

VER. 27 Tu autem idē ipſe es.

8 *But thou art euen the ſelfe ſame one,*
which euer doſt abide,
That is to ſay, omnipotent,
and ſo is none beſide.
9 Invincible thou art likewiſe.
immortall eke withall:

Et anni tui non deficient.

And as thy yeares ſhall neuer faile,
ſo euer bide they ſhall.
10 So ſhall the ſoules of thine elect,
immortally remaine,
In ioy and great felicity,
not knowing any paine.
11 The ſoules of thoſe that wicked are
imortall be alſo,
But they contrary ſhall indure
continuall paine and woe.
And Lord, *the ſonnes of ſeruants thine*
together they ſhall dwell,

VER. 28 Filii ſeruorū tuorum habitabunt, & ſemen eorū in ſeculum dirigetur.

Likewiſe their ſeed ſhall in thy ſight,
ſtill proſper and do well
13 Thy ſeruants Lord, the Prophets
Apoſtles thine alſo. (were,
From whom by faith we haue receiu'd
as we beleeue and know. (God,
14 And now vouchſafe, moſt mighty
to ſend vs of thy grace,

That

That in this life our faith by works,
may shine in euery place,
5 That they to all may signifie,
how we thy seruants be,
And that both soule and body may
remaine and rest with thee.

De profundis. Psal. 130.

Sing this to the tune of the 38 Psal.

O God thou art the guide,
of those that blinded be,
And vnto those that are oppresst,
a succour sweet to see.
2 A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine,
3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deep in sinne,
and therein being drownd,
4 To call and cry to thee,
from depth of misery,
Where none (but thou) can raise me vp
and safe deliuer me.
5 I can but mourne and weepe,
fetch sighes, lament and cry,
As doth the woman great with child,
whose houre draweth nie.
6 She no time can take rest,
till she deliuered be,

Nor I till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keeps my prayer backe.
Thou Lord doſt heare before we call,
and giueſt what we lacke.
8 Ionas was in the ſea,
and in the fiſh three dayes,
And from the deepe he call'd on thee,
and ſtraight thou didſt him raiſe.

VER. 1. De profundis clamaui ad te Domine.

9 *But from the deepe likewiſe,*
of ſinne and wickednesſe,
To thee I call, Lord heare my voice,
and free me from diſtreſſe.

VER. 2 Domine exaudi vocem meam, Fiant aures tuæ intendentes ad vocem deprecationis meæ.

10 *And let thine eares* ſweet Lord,
to heare *attentiue be,*
The voice and prayer of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy ſonne,
hath ſuffered for vs all,
For endleſſe death, to which by ſinne,
we bounden were and thrall,
12 Let not my ſinnes then, Lord,
to me be ſtop or ſtay,
Whereby my plaint ſhould not be heard
nor voyce when I ſhall pray,
13 But rather wipe away,
my ſinnes for euermore,
The burthen of the which I feele,
too grieuous be and ſore.

14 *If thou Lord be extreame,*
to marke what ſinnes be done,
Alas *no fleſh ſhall ſaued be,*
that is vnder the ſunne.
15 O Lord, if that the iuſt,
ſhall no time able be,
To enter into iudgement thine
to plead his cauſe with thee;
16 What ſhall become of me,
that daily do offend,
And of my ſinne and wickedneſſe,
(alas) do know no end?
17 Moſt vile and wretched man,
and caitiffe woe forlorne,
What ſhall I doe but flie from thee
with heart berent and torne?
18 *For mercy is with thee,*
increaſing more and more, (come,
Wherewith thou didſt vouchſafe to
mankinde for to reſtore.
19 Wherein was ſatisfied
thy iuſtice, and alſo
Thy mercie found that which is ſought,
as we by grace do know.
20 How feruent was his loue,
to which thou didſt vs bind?
Firſt by the law of nature, writ
in euerie heart and mind.
21 And then by law, which was
in tables written deepe,

VER. 3
Si iniquitates obſeruaueris, domine, domine quis ſuſtinebit?

VER. 4.
Quia apud te propitiatio eſt.

VER. 5
Et propter legem tuam ſuſtinui te domine.

That

That euery one accordingly,
the lame should hold and keepe.

22 Which was, that one of vs
should with the other beare,
And thereby to fulfill thy will,
with pitie, loue, and feare.

23 I knowing this am glad,
contente eke withall,
For to remit such iniuries,
as vnto me may fall.

24 For why, good Lord, I know
thou dost forgiue to me
Much more offences, euery day
committed vnto thee:

25 And when it shall thee please,
to scourge me for my sinne,
I gladly shall the same receiue,
knowing what I haue bin.

26 And that thy chastisement
proceeds of very loue,
Which all shall turne to me such wealth,
as no man can remoue.

27 Hoping after this life,
my soule shall then obtaine,
Which hope abides still in thy word,
an euerlasting gaine.

Sustinuit anima mea in verbo tuo VERS. 6. Speranit anima mea in Domino.

28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmly trust,
my soule shall saued be.

29 The

29 The husband man through hope
his ground doth plow and ſow,
The ſame in hope doth reape and threſh,
that gaine thereby might grow.
30 Euen ſo will I abide,
in hope of glory thine,
Not onely in my youth (O Lord)
or any peinted time:
31 *But ſtill from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life ſhall paſſe with breath.
32 Who ſo ſhall caſt away,
this hope y'r death proceede,
Shall loſe the time he watcht before,
and want thy helpe at need.
33 This hope in promiſe thine,
my ſoule hath ſafely laid,
Within the boſome of her breaſt,
for euer to be ſtayd.
34 And very meet it is,
that Iſraell alſo,
Which is all faithfull Chriſtians,
this hope ſhould feele and know.
35 For bleſſed is the man,
that in the Lord doth truſt,
And who in man affiance puts,
he ſurely is accurſt.
36 *For mercy is with God,*
and grace abundant ſtore,

A cuſtodia matutina vſque ad noctem.

VER. 7.
Speret Iſrael in Domino. Quia apud dominum miſericordia & copioſa apud eum

With

redemptio, VER. 8. Et ipſe redemit Iſrael ex omnibus iniquitatibus.

Domine exaudi. Pſal. 143.

Sing this to the tune of the Creed, Quicunque vult.

The firſt part.

O Lord, long time I wandered haue,
and gone from thee aſtray,
And loſt the portion thou me gau'ſt,
in waſtfull ſinners way.

2 With grace thou didſt repleniſh me,
therewith to follow thee,
But luſt and liking of the fleſh,
hath driuen the ſame from me,

3 So that vnworthy farre I am,
for to be call'd thy ſonne,
My wickedneſſe ſo foule appeares,
and faults that I haue done.

4 Yet with the waſtefull child, O Lord,
I do my ſelfe accuſe,
And am with ſhame ſurpriz'd & caught
I did my ſelfe abuſe.

VER. 1. Domine exaudi orationem meam, auribus percipe obſecrationem meam, & in veritate tua exaudi me.

5 *Wherefore Lord, ponder my deſire,*
and heare me when I pray,
And for thy truth and righteouſneſſe,
attend to that I ſay.

6 Thou haſt with gifts indued me,
of body and of mind,
And I the ſame abuſed haue,
and ſhew'd my ſelfe vnkind.

7 Thy

7 Thy iuſtice ſtill doth threaten me
with euerlaſting paine,
Thy mercie yet doth promiſe me
to be reſtor'd againe.

8 *Enter not into iudgement then,*
with me, I humbly pray,
For in thy ſight no man is iuſt,
as of himſelfe to ſay.

9 We all by ſinne our ſelues haue made
more lothſome then the ſwine,
And fowler to be looked on,
were not thy mercie thine.

10 Which ſhall vs make like to the wool
in colour faire and white,
When all our ſinnes thou ſhalt forget,
and cleane put from thy ſight.

11 *But yet the diuell mine enemie,*
my ſoule purſueth ſtill,
And hath brought lowe my life in earth,
a ſeruant to his will.

12 And with his net me compaſt round,
where vaine delights do dwell,
Where luſt vncleane and wickedneſſe,
to bide doth me compell.

13 *He hath me ſet in darkneſſe ſuch,*
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue.

14 Now, Lord, *my ſpirit ſo vexed is,*
my heart is grieu'd alſo,

VER. 2
Et non intres in iudicium cum ſeruo tuo, quia non iuſtificabitur in conſpectu tuo omnis viuens.

VER. 3
Quia perſecutus eſt inimicus animã meã, humiliauit in terra vitam meam: collocauit me in obſcuris ſicut mortuum ſeculi.

VER. 4
Et anxius eſt ſuper me

My

Spiritus meus, in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares
of anguiſh mine and wo.
15 My wiſdome Lord conſumed is,
by reaſon of my ſinne,
Repentance great my heart doth rent,
to thinke what I haue bin.
16 *I call to minde the dayes of old,*
and works that thou haſt wrought,
The marueloꝰ deeds that thou haſt don,
I muſe on in my thought.
17 As in the time of Moſes law,
where mercy was not ſhewne,
And he that did the ſame tranſgreſſe,
by death was ouerthrowne.
18 Yet in this hard and ſeuere time,
thy mercy forth was ſent,
By Prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of cruelty,
couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace,
on me thy mercy throw.

VER. 5. Memor fum dierum antiquorum, meditatus fum in omnibus operibus tuis: in factis manuum tuarum meditabor.

VER. 6. Expandi manus meas ad te, anima mea ſicut terra ſine aqua.

20 *I haue ſpread forth my hands to thee,*
my ſoule for help doth cry,
As doth the earth that moiſture wants,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my life ſpread forth at large
that thou her filth mightſt ſee,

22. For

22 For as the earth that moiſture wants
must barren be by kinde,
So if my ſoule be voyd of grace,
no good is there to find. (grace,
23 But yet through moyſture of that
from thee that doth proceed,
Vouchſafe I may thy mercy haue,
and that O Lord with ſpeed.
24 *Heare me O Lord, and that right ſoone,*
for why my ſpirit is weake
And feeble made, much like a man
that wanteth power to ſpeake.
25 The feare is ſuch that I poſſeſſe,
I ready am to fall.
The ſtrength whereby my body liues
is gone away withall.
26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had welnigh brought me in deſpaire,
yer I poſſeſſe the graue.

VER. 17 Velociter exaudi me domine, defecit ſpiritus meus.

The ſecond part.

G*Ood Lord turne not thy face away,*
leſt I be like to thoſe
That do deſcend into the pit,
where noughtbut horror growes,
2 Thou wilt not Lord the death of him
that hath offended thee,
But rather that he ſhould returne,
and ſaued ſo to be.

Non auertas faciem tuam a me, ne ſimilis fuero deſcendentibus in lacū

3 Thou

3 Thou art the true and onely God.
the ſauiour of mankinde,
Without thee there is nothing elſe
that we ſhall mercy finde.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge good Lord
the ſinnes that I haue done,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.
6 *And cauſe thy mercy to be heard,*
of me before the prime,
For in thee haue I put my truſt,
alone from time to time,
7 Moſt bleſſed Lord, grant that I may,
thy mercy ſweete obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.
10 *Wherefore good Lord ſhew me the way*
I ought for to walke in,

VER. 8 Auditam fac mihi mane miſericordiam tuam, quia in te ſperaui.

Notam fac mihi viam in qua ambu

For I my soule haue lifted vp,
to thee with all my sinne.
11 Lord, many times indeed thou hast
directed me the way,
And I haue purpos'd in my selfe,
no more to goe astray.
12 Yea, when I haue repentant beene,
and vowed in my heart,
Thy lawe for to obserue and keepe,
and neuer to depart.
13 The diuell my dailie enemie,
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthrowe.
14 And Lord without assistance thine,
he vanquish will yer long
All the kingdomes vpon the earth,
he is become so strong.
15 *Deliuer me from all my foes,*
for vnto thee I flie,
And giue me strength, my God to doe,
thy will effectually.
16 For of my selfe no power I haue
to doe the good I should,
Ne for to wish or thinke the good,
that verie faine I would.
17 Thy mercy onely Lord, it is
by which I must preuaile,
For man without thy helpe and aide,
of purpose needs must faile.

Ie, quia ad te leuauiani mã meam.

VER. 9
Eripe me de inimicis meis, domine ad te confugi.

VER. 10
Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

18 Thou hast with reason and with will,
indued me I knowe;
But will (of force) without thy grace,
must reason ouerthrowe.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore Lord let thy holy spirit,*
conduct me in the way
Vnto the land of righteousnesse,
I thee beseech and pray,
20 Where thine elect and chosen sort,
thy brightnesse may behold,
With such heauenly felicity
as cannot heere be told.
21 Not that I haue deserued Lord,
for to possesse the same,
But for thine endlesse mercies sake,
and for thine holy name.

VERS. 1. Propter nomen tuum domine.

22 Thou wilt not Lord the death of him
that daily doth offend,
But that he rather do conuert,
and so his life amend.
23 This is thy will, this is thy mind,
though I a sinner be,
If by repentance I doe turne,
then wilt thou turne to me.
24 And then shall I receiued be,
and be reuiu'd againe,

Viuificabis me in æquitate tua.

And through thy equity be freed,
of euerlasting paine.
25 For whereas I by sinne am dead
spiritually to say,

I shall bethinke me of the same,
and for thy mercy pray.
26 My body now by nature weake,
shall then in strength arise,
And shall in glory shine more bright,
then doth the sunne in skies.
27 Where now the same O Lord is gi-(uen,
to lust and lewde delight,
Shall then arise all spirituall,
and yeeld to reasons might.
28 No grosnesse then, but that it may,
pierce through the thickest stone;
And as for th ngs corruptible,
it shall haue minde of none.
29 Immortall it shall euer be,
Impassible withall:
Betweene the body and the soule,
shall then no strife befall.
30 Thus Lord, *thou shalt bring forth my* (*soule*
from troubles all that be,
And shalt mine enemies destroy,
through mercy shewed to me
31 *Thou shalt them vtterly confound,*
that doe my soule molest,
For I by grace thy seruant am,
and in thy mercy rest. (me,
32 Good Christ which gauest thy life for
and sufferedst on the tree:
Preserue my body and my soule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.

VER. 12

Et in misericordia tua disperdes inimicos meos

Et perdes omnes qui tribulant animam meam, quoniã ego seruus tuus sum.

A HANDFVLL OF HONISVCKLES.

Gathered by WILLIAM HVNNIS, one of the Gentlemen of her Highnes Chappell, and Maſter to the Children of the ſame.

Prepared with faith, confirmed with hope,
and furniſhed with loue,
Approach and pray, ſo thou below
ſhalt pleaſe the Lord aboue.

LONDON,
Printed by *H. L.* for the Company of Stationers.
1615.

Prou.4.26.

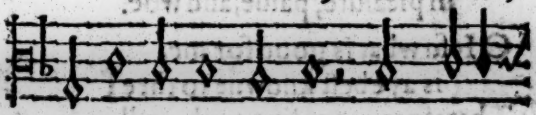
The Lord is abſent very farre,
from ſuch as be vniuſt:

But he doth heare the righteous pray,
becauſe in him they truſt.

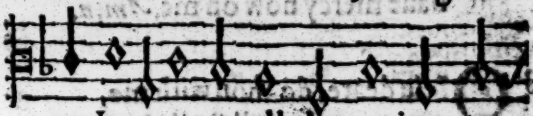
Certeine ſhort and pithie *praiers vnto Ieſus Chriſt* our Sauiour.

The daie ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls vpon my name,
ſhall ſurelie ſaued bee.

O IESV meeke, ô IESV ſweet,



ô IESV ſauiour mine, moſt grati-



ous IESV to my call, thy gratious eares

incline.

I know good Ieſus yer I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercy craue.

O Ieſu deare whoſe precious bloud,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on me, *Amen.*

2 O Ieſu ſweet, grant that thy grace,
alwayes ſo worke with mee,
I may deſire the thing to do,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo,
And that my will may follow thine,
in pleaſure, paine, and woe.

O Ieſu what is good for me,
is aye beſt knowne to thee;
Therefore according to thy will,
haue mercy now on me. *Amen.*

3 O Ieſu deare, do thou with me,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt,
to ſuffer paine or eaſe.

Ieſu, behold, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleaſure to fulfill.

Ieſu, I am thy workemanſhip,
moſt bleſſed mayeſt thou bee;

Sweet Ieſu for thy mercy ſake,
haue mercy now on me. *Amen.*

O Ieſu meeke, grant that I may
repoſe my truſt in thee;
For thou ſweet Ieſu art the peace,
and true tranquillity.

Thou Ieſu art the very peace,
and quietneſſe of minde:
The onely reſt vnto the ſoule,
that ſhall thy fauour finde.

Wherefore ſweet Ieſu do vouchſafe,
my ſoule this peace may ſee,
And for thy painefull paſſions ſake,
haue mercy now on me. *Amen.*

O Ieſu, if thou doe withdraw
thy comfort for a time,
Let not deſpaire take hold on me,
for any ſinnefull crime.

But giue me patience to abide,
thy pleaſure, and thy will:
For ſure thy iudgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made,
to all that truſt in thee:
According to which promiſe Lord,
haue mercie now on me. *Amen.*

6 O Ieſu deare giue me that grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meeke what thanks ought I
to giue vnto thy name?
Which for my ſinnes to ſet me free,
haſt ſuffered death and ſhame.

O Ieſu ſweet my wickedneſſe
I doe confeſſe to thee;
Wherefore as thou haſt promiſed,
haue mercy now on me. *Amen.*

7 O O Ieſu ſweet, a little thing
ſometime doth vex me ſore,
And makes me ſlow to giue the thanks,
ah, wo is me therefore.

Ieſu, againe, ſometime I thinke,
ſtill ſtrongly for to ſtand,
But when a little trouble comes,
I ſtrait fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be.
My weakeneſſe Ieſu doe behold,
and mercy haue on me. *Amen.*

8 O Ieſu Chriſt in all things now,
aſſiſt me with thy grace, (ſtrength,
And make me ſtrong with heauenly
while life I haue and ſpace.

Ieſu let not mine enemy,
the feend, ne yet the fleſh,
Preuaile, though me they ſtill aſſaile,
from day to day afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu who ſhall giue me wings,
of perfect peace and loue,
That I therewith from hence may flie,
and reſt with thee aboue?

O Ieſu when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth, and loue the beſt,
with all my ſoule and heart?

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
But now and then, O Ieſu deere,
haue mercy Lord on me. *Amen.*

O Ieſu, King of glory great,
the comfort of vs all:
We wander here in Wilderneſſe,
and euery day doe fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heauie, ſick, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at liberty,
And for thy bitter paſſions ſake,
haue mercy now on me. *Amen.*

11 O Ieſu oft is grieueth me,
and troubleth ſore my mind:
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deere, thou laſting light,
whoſe brightneſſe doth excell,
The clearenes of thy beams ſend downe,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee.
And for thy painfull paſſion ſake,
haue mercy now on me. *Amen.*

12 O Ieſu grant I may reſigne
my ſelfe vnto thy will.
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill,

O Ieſu, grant that I may haue,
of ioy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu me releaſe.

Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu ſweet, I know I am, 13
but vanity and ſinne,
Vnconſtant as the winde that blowes,
and euer ſo haue beene.

Whereof then Ieſu may I brag?
or what haue I to ſay?
Shall I of men ſeeke to be praiſd,
or yet extold for ay?

No, Ieſu ſweet, the true praiſe is,
for to be praiſd of thee:
Wherefore good Ieſu weigh my caſe,
and mercy haue on me. *Amen.*

O Ieſu, thou my glory art, 14
in thee will I reioyce,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voyce,

That worldly honour may me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and ſit in dignity.

Theſe are but ſhadowes to compare
to glory that's with thee:
Sweet Ieſu for thy glory ſake,
haue mercy now on me. *Amen.*

15 O Ieſus, here in earth we liue,
and ſoone deceiued are, (yeeld,
With vaine delights the world doth
wherein we run too far.

But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainely ſee,
and therein truly tell,

The troubles that are falne on me,
were for offending thee.
For which offence I pardon craue,
haue mercy Lord on me. *Amen.*

16 O Ieſu Chriſt, vnder whoſe power
is both the Sea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand,

From ſuch as lurke and lie in waite,
and ſeeke to do me wrong:
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſte, and come with ſpeed,
my truſt is all in thee;
And therefore Ieſu helpe me now,
and mercy haue on me. *Amen.*

17 O Ieſu, comfort mine exile,
aſſwage my dole and griefe,

With

With thee to be is my deſire,
mine onely chiefe releefe.

Ieſu, the pleaſures of this world,
they may not long indure:
And he that puts his truſt therein,
ſhall finde them all vnſure.

Sweet Ieſu grant that I may haue,
mine onely ioy in thee:
And for thy bloody paſſions ſake,
haue mercy now on me, *Amen.*

O Ieſu Chriſt that haſt me made, 18
and with thy blood me bought,
Suffer me not to be condemn'd,
whom thou haſt made of nought.

O Ieſu milde, in time of need,
thy mercy doe beſtow,
And in thy iuſtice iudge me not,
nor doe thy rigor ſhow.

O Ieſu in extremity.
I doe appeale to thee.
Wherefore ſith that I truſt in thee,
haue mercy now on me. *Amen.*

O Ieſu ſweet, for heauenly things, 19
I often ſeeke to finde,
But then affects of the world,
do backward plucke my minde.

Againe, I ſeeke for to ſubdue
th'affections that doe riſe:
But to my ſpirit they will not be
ſubiect in any wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee:
Wherefore good Ieſu make me ſtrong,
and mercy haue on me. *Amen.*

20 O Ieſu, many times I pray,
and call vpon thy Name;
When that my heart is farre away,
alas, I more to blame.

And that good Ieſu comes to minde,
that cuſtome often brought,
Whereby the prayers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo pray to thee,
And for thy endleſſe mercy ſake,
haue mercy Lord on me. *Amen.*

21 O Ieſu be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my heart.

Send forth the burning flames of loue,
cleane to conſume for aye,

A meditation at your vpriſing.

O Lord, this night who haſt me kept,
from dangers all that be,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee,

Where other of my brethren poore,
of better life then I,
Do wander vp and downe the ſtreets,
and harbourleſſe do lie.

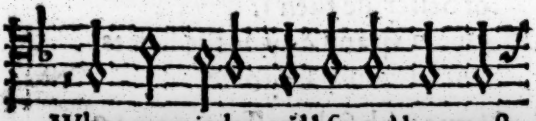
And ſome with ſickeneſſe are oppreſt,
ſome impotent and lame:
Thus doſt thou deale with creatures thine
to glory of thy Name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherewith to liue,
in better caſe to be.

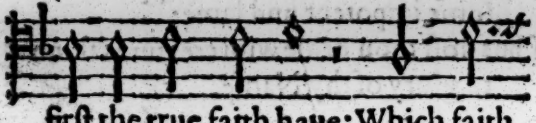
Moſt mighty God, this day likewiſe,
proteſt me from all blame,
And giue me grace I thankefull be,
with praiſes for the ſame. *Amen.*

Athanasius his Creed, commonlie called, *Quicunq; vult.*

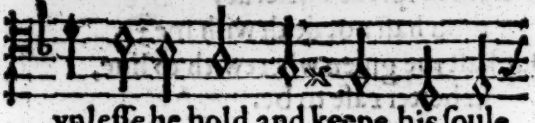
By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



What man is he will saued be, must

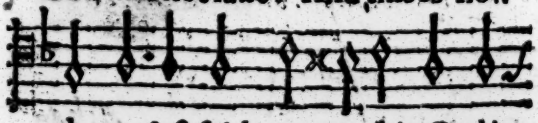


first the true faith haue: Which faith



vnlesse he hold and keepe, his soule

God will not saue. And this is now



the perfect faith, to worship God in three:

three: The Father, Son, & Holie-ghoſt,

all three in Vnitie.

The perſons neyther to confound,
nor ſubſtance to diuide,
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For, of the Father, of the Sonne,
and of the holy Ghoſt,
Be perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and holy Ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in maieſty.

Such as the heauenly Father is,
ſuch is the Sonne alſo,
Such is likewiſe the holy Ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe:
The holy Ghoſt vncreated,
ſtill one for to deuiſe.

The Father without number is,
none may him comprehend,
The Sonne likewiſe, and holy Ghoſt,
all three without an end.

The Father, Sonne, and holy Ghoſt,
eternall do indure,
And yet not three eternals be,
but one eternall ſure.

Not three in number to exceede,
nor three vnmade certaine,
But three in, one and one in three,
for euer do remaine.

The Father, Sonne, and holy Ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Sonne is God,
the holy Ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and holy Ghoſt is Lord;
Yet not three Lords, but one in three,
and three in one accord.

For like as wee compelled be,
by Chriſtian verity,
Each perſon of them to confeſſe,
both God and Lord to be?

So

So are we by the ſame forbid,
in any wiſe to ſay,
Three Gods to be, or elſe three Lords,
but three in one alway.

The Father is not created,
begot nor made of none,
The Sonne ne made nor created,
begot of him alone.

The holy Gooſt is from them both,
ne made, create, nor got,
But from the Father and the Sonne,
proceeding had we wot.

So then there is of Fathers one,
not Fathers three, we ſee;
One Sonne, not three, and ſo likewiſe
one holy Ghoſt to be.

And in this holy Trinity,
is none more great then other:
But that the whole three perſons be,
coequall altogether.

So that in all as foreſaid is,
the vnity in three,
And Trinity in vnity,
ought worſhipped to be.

Yet furthermore it needfull is,
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreſhow,
That Ieſus Chriſt the ſonne of God,
is God and man alſo.

God, of his fathers ſubſtance is,
begot yer world was wrought;
And man by fleſh and blood he tooke,
of her who forth him brought.

Both perfect God, and perfect man,
is he without diuiding:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deity.
But he is leſſe then Father is,
by his humanity.

Who though he be both God and man,
yet one he is, not twaine:
That is to ſay, one Ieſus Chriſt,
for euer to remaine.

One, not by turning Godhead his
into the fleſh we ſee;
But taking manhood vnto God,
by power of Deity.

One, yet not by confuſion
of this his ſubſtance ſure;
But by vnity of perſon,
which euer ſhall endure.

For as the reaſonable ſoule,
and fleſh one fleſh doth make:
So God and man is but one Chriſt,
which ſuffered for our ſake;

And then deſcended into hell,
the third day roſe againe,
From death to life: this hath he done,
mankinde to rid from paine.

And after this aſcended he,
vnto the heauens hie,
And on his fathers right hand ſits,
one God eternally.

From whence he ſhal come downe again,
a rightfull iudge to be,
To iudge the liuing and the dead,
as he their workes ſhall ſee.

At whoſe deſcending all ſhal riſe,
in twinkling of an eye,
And with his fleſh ſhall him behold,
in throne of Maieſtie.

Then they that haue done righteouſly
ſhall heauen haue for their hire,
And they that haue done wickedly,
haue euerlaſting fire.

This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnleſſe we doe beleeue,
our ſoules God will not ſaue.

Praiſe

Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath been, now is,
and euermore ſhall be. *Amen.*

A meditation to be ſaid of women with childe.

In time of trouble call on me.
And I will then deliuer thee.

THe time drawes nie,
of bitter painefull throwes.
How long I ſhall
the ſame endure God knowes.
O Lord my God,
I humbly aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer me.
Although my ſinne
deſerued haue right well,
Such paine as this;
yea more then tongue can tell:
Yet ah, my God
turne not away thy face,
Nor me forſake,
in this ſo ſharp a caſe.
This wombe, and fruit,
that ſpringeth in the ſame,
Haſt thou create,
to glory of thy name.

Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee:
And grant good God,
thy creature may proceed,
Safely on liue,
with mercy at my need,
In Chriſt his name,
I will my trauell ſhew,
Now holy Ghoſt,
come comfort me in wo.
Come Father deere,
and let thy power deſcend.
O Ieſu Chriſt
thy mercies great extend.
Ah God, behold
my dolor and my ſmart,
Sweet holy Ghoſt,
my comforter thou art,
Take part with me,
and heare my wofull cry.
Exaudè me,
miſerere mei. Amen.

A meditation to be deliuered from ſinne.

O Lord my God,
I humbly beſeech thee,
And Ieſus Chriſt,
thine equall in Deitie,
With holy ghoſt
of like power in Maieſty,
And three in one,
and likewiſe one in three,
Which is to ſay,
one bleſſed Trinity:
Grant that the power,
of thy Diuinity,
May in this life
alwaie deliuer me,
From fornication,
and adultery,
From wicked ſort,
of vncleane company,
From ſudden death,
and curſed blaſphemy,
From vaine glory,
and hypocriſie,
From malice, hatred,
and crueltie,
From the deteſtable,
and great enormity,
Of ſedition and
priuy conſpiracy:

From all falſe doctrine
and hereſie:
From pride in heart
and vanitie:
From peſtilence, famine,
and bloud-thirſty:
From iuſt deſert,
of ſlander and infamy,
From filthy ſinne,
and vile iniquity,
And when as I
vpon thy Name ſhall cry;
Heare my requeſt,
and grant me thy mercy, *Amen.*

A prayer for the Kings moſt *excellent maieſty.*

O King of heauen, of earth, of Sea,
and all things elſe beſide,
Vnder whoſe power, & in whoſe hands,
the hearts of Kings abide?
Vouchſafe to guide our gratious King,
thy ſeruant *Iames* aright. (raigne,
That he in peace with health may
and gouerne through thy might;
And when thy godly will ſhall be,
to end his liuing dayes
His ſoule may then with Angels thine,
ſound forth thy endles praiſe. *Amen.*

A thankeſgiuing before meate.

FOr foode ſuch as we find,
let vs giue thankes therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke beſuch,
whereby no grudge may grow,
Our ſelfe well eas'd, & God beſt pleas'd:
Chriſt grant it may be ſo.

A thankeſgiuing after meat.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankefull for to be.

FINIS.

THE *POORE WI-* dowes Mite:

Gathered by WILLIAM HVNNIS, one of the Gentlemen *of her Highnes Chappell*, and Master to the children of the *same.*

Who knock with hope, and craue in faith,
shall haue their iuſt requeſt;
By loue who ſeekes, the way ſhal find
to port of quiet reſt.

LONDON,
Printed by *H.L.* for the Company of Stationers.
1615.

HONI · SOIT · QVI · MAL · Y · PENSE ·
· DIEV · ET · MON · DROIT ·

To the Queenes Maiesties Highnes.

EXcept your Highnes will allowe,
this gift of humble mind.
LLack shall the same the gladsom fruit,
it sought thereby to find.
If gift with giuers loyall heart
your maiestie will trie, (then
ZZeale more than gift shall triumph
before your Princely eye.
AA Persian Prince, in gratious part,
tooke water of the well,
BBecause he saw the giuers zeale,
the giuers gift excell:
EEuen so my zeale renowmed Queen,
equiualent is with his,
ThThough I offence commit, to giue
so slender gift as this.
RRemembring yet your Princely woont
of clemencie withall;
EExample such hath boldned me,
vpon my knee to fall.
GGreat gifts of gold, & gems of price,
poore *Hunnis* would present,
IIf he them had, in stead whereof
he prayes this may content.
NNew yeere and many God you send,
in health with peace to raigne,
AAnd after when your spirit departs,
with Christ it may remaine.

Your Highnes loyall subiect
and most humble
obedient seruant,
W. H.

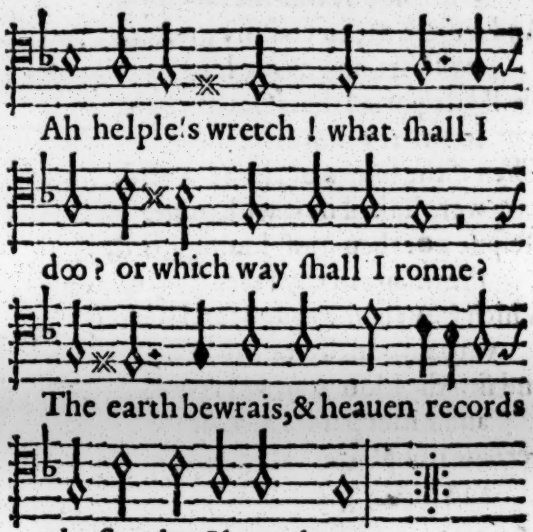
The Author.

W WHo ſeekes with workes alone to win,
the liſe which ſhall remaine.
I Is farre deceiu'd: for if it be ſo,
then Chriſt hath dide in vaine.
L L Let our good works our faith declare
by faith wee are made free,
I It comes from God thas goodnes is,
no good at all in me.
A As man himſelfe vnable is,
in thought to pleaſe the Lord,
M Much leſſe to worke or doe the deed,
that might his health accord.
H Here I profeſſe one God to ſerue,
from ſecret ſearch of heart,
V Vnto his ſacred word to cleane,
and neuer to depart.
N No time my Prince or Magiſtrate,
by will for to offend,
N Ne wiſh I worſe vnto my foe,
than to my verie friend
I In Chriſt by faith by no meanes elſe
my righteouſnes doth flowe,
S Such was his loue, ſuch is my faith,
and euer ſhall be ſo.

The

Mite.

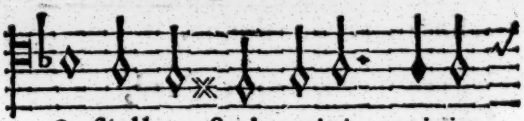
The first Meditation.



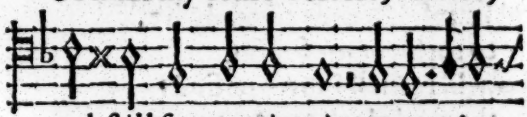
Ah helples wretch! what shall I doo? or which way shall I ronne? The earth bewrais, & heauen records the sins that I haue donne.

The gates of hell wide open stand,
for to receiue me in,
And fearefull feends all ready be,
to torment me for sin.
Alas, where shall I succour find?
the earth doth me denie,
And to the sacred heauens aboue,
I dare not lift mine eye.
If heauen and earth shall witnesse be,
against my soule for sin,

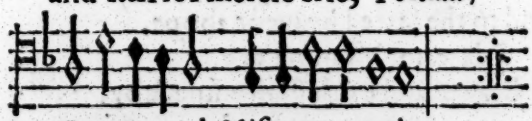
Vntimely birth (alas) for me,
much better then had bin.
And now deſpaire approacheth faſt
with bloudy murthering knife,
And willeth me to end my griefes,
by ſhortning of my life.
Shall I deſpaire? thou God forbid,
for mercy more is thine,
Then if the ſinnes of all the world,
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bought,
Which thou haſt wrought and deerely
with goodneſſe of thy grace.
And ſith the blouſly price is paid,
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercy grant at laſt.



So ſhall my ſoule reioice, reioice,



and ſtill for mercie crie, *Peccaui*,



Pecca---ui, Miſerere mei.

The

The ſecond meditation.

THou God which rul'ſt and raign'ſt in
that fleſh cannot attaine, (light,
Thou God that know'ſt the thoughts of
are altogether vaine; (men,
Thou God whom neither tong of man,
nor Angell can expreſſe:
Thou God it is that we doe ſeeke,
thou pitie my diſtreſſe.
Thy ſeat, O God, is euerie where,
thy power all powers tranſcend,
Thy wiſedome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſedome too
and ſole felicitie.
But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy name,
And I by nature miſerable,
the thrall of ſinne and ſhame.
Then let thy nature (O good God)
now worke his force on me,
And cleanſe the nature of my ſinne,
and heale my miſerie.
One depth, good Lord, another craues:
my depth of ſinfull crime,
Requires the depth of mercie great,
for ſauing health in time.

Sweet Christ grant that thy depth of grace,
may swallow vp my sin,
That I thereby may whiter be,
than euer snow hath bin.

So shall my soule, reioyce, reioyce,
and still for mercie cry,
Peccaui, peccaui,
miserere mei.

The third meditation.

BEfore thy face and in thy sight,
haue I, deuoid of shame,
O Lord transgressed willingly,
I doe confesse the same,
Yet was I loth that men should know,
or vnderstand my fall, (thee
Thus fear'd I man, much more than
thou righteous Iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That sucked the comb, and knew the Bee,
had left the sting behind.
My sinnes. O God, to thee are knowne,
there is no secret place,
Where I may hide my selfe or them,
from presence of thy face.
Where shall I then my selfe bestow,
or who shall me defend?
None is so louing as my God:
thy mercies haue no end.

In

Indeed I grant and doe confesse,
my sinnes so heinous be.
As mercy none at all deserues;
but yet thy property,
Is alwayes to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew,
thy great Almightinesse.
Haue mercy Lord on me therefore,
for thy great mercies sake;
Which cam'st not righteous men to call
but sinners part to take:
Wherefore my soule be glad, be glad,
and cry incessantly,
Peccaui peccaui,
miserere mei.

The fourth meditation.

MOst gratious God, do not behold,
the number of my sinne;
Ne yet consider with thy selfe,
how wicked I haue bin;
But rather thinke I am but dust.
or as the withered hay,
Which flourisheth to day in field,
to morrow shorne away.
My flesh rebels against the spirit,
my spirit too weake is found,
By sin conceiv'd in mothers wombe,
my soule first caught her wound.

My

My flesh is fraile, too weake and vaine,
to do the thing I should,
And what I would not, that do I,
contrarie that I would.
Thou seest, O Lord, how weake I am,
not able for to stand,
Without the succour, helpe and aide,
of thy most mighty hand.
And what is he that will not stay
the man that's like to fall,
Or will refuse the sicke to helpe,
for help when he doth call?
If thou wilt lay vnto my charge,
the burden of my sinne,
O Lord, the conquest is but small,
that thou thereby shalt win.
For why? thy glory and thy praise,
in mercy bodth consist,
Vnto the which I yeeld my selfe,
to do with, what thou list.

My soule shall trust in thee, in thee:
and still for mercy crie,
Peccaui, peccaui,
miserere mei.

The fift meditation.

IF I demand what mercy is,
thou God wilt answer me,
That mercy is th'abundance great
of thy diuine pitie.

Where-

Wherewith thou viewſt th'afflicted ſort,
that on the earth do lie:
And what is this compaſſion then,
but proofes of thy mercy?
Our fathers old the ſame haue felt,
and now in reſt do raigne,
And thou art ſtill the ſelfe ſame God,
for euer to remaine.
Our Fathers were conceiu'd in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three:
As thou compaſſion hadſt on them,
compaſſion haue on me.
Ponder (O God) my hearts deſire,
moſt humbly do I craue,
And do away all my mildeeds,
and ſo compaſſion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,

Peccaui,

The ſixt meditation.

MOſt mighty God, I do confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſinne,
and ſalued ſtill my ſore:
But I through ſinne am ſale nagaine,
and fouler now am made,
Than euer was the filthy Swine
with myer ouerlade.
How oftentimes ſhall we forgiue,
each other that offend?
Seuenty times ſeuen, the Scripture ſaith,
which ſignifies no end.
If man to man ſuch fauour ſhew,
that wretched caitifes be,
How much more thou, O gratious God,
to them that call on thee?
It is thy nature to forgiue,
my nature can but fall:
Though thou be iuſt in all thy workes,
thy mercy paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſinnes forelone thou wilt forget
thy promiſe ſo hath paſt.
Behold (O God) I turne to thee,
with ſorrow for my ſin,

And

And to repent euen from my heart,
that I ſo lewd haue beene.
Now waſh me Lord yet once againe,
with fountaine of thy grace,
That I among the ſacred Saints,
with thee may haue a place.

My ſoule ſhall truſt in thee, in thee:
and ſtill for mercie cry.
Peccaui, peccaui,
miſerere mei.

The ſeauenth meditation.

LIke as the guilty priſoner ſtands,
before the iudge ſo tride,
With quaking breath, & ſhiuering limbs,
his iudgement to abide:
Euen ſo, O God, before thy face
in fearefull ſtate I ſtand,
And guilty crie to thee my Iudge,
and now hold vp my hand.
Nothing haue I to pleade for life,
no goodnes is in me:
Of ſinne, deceit and wickedneſſe
guilty, good Lord, guilty.
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemn'd am I to endleſſe paine,
through iuſt deſerts of mine,
Alas, what then is to be ſaid,
or what is to be done?

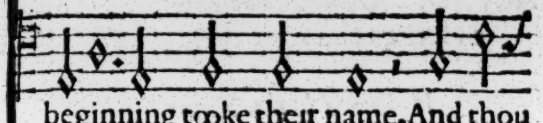
For

For mercy yet will I appeale,
to Iesu Christ thy Sonne,
For neuer yet hath it been heard,
since first the world began,
That Iesu Christ did turne his face,
from any sinfull man,
Which vnto him for mercie came,
with sad repentant minde:
O Lord shall I then be the first,
that shall no mercie find?
Shall I be he thou wilt despise,
that humbly comes to thee?
No, no, sweet Christ thy promise is,
for to deliuer mee.
Wherefore my soule be glad, be glad,
and cry incessantly,
Peccaui, peccaui,
miserere mei.

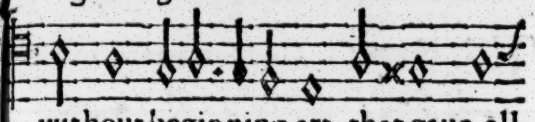
Verses vpon the Lords *Praier.*

Our father which art in heauen.

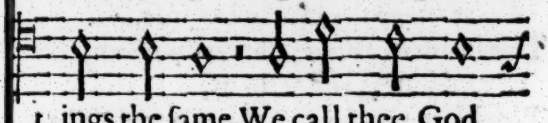
A thing thou art frō which all things begin-



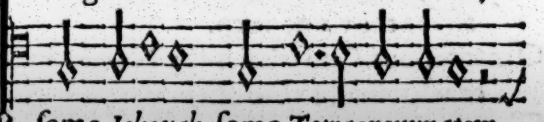
beginning tooke their name. And thou



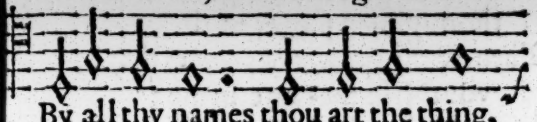
without beginning art, that gaue all



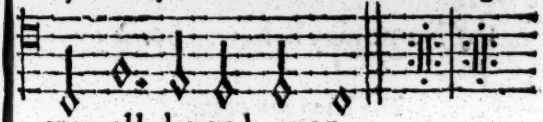
t ings the ſame. We call thee God,



ſome *Iehouah*, ſome *Tetragrammaton*:



By all thy names thou art the thing,



wee all depend vpon.

We be thy ſonnes, thy children deare,
and heyres of Kingdome thine:
By which we do preſume and ſay,
our Father moſt diuine,
Which art in heauen, deuoid of ſhape,
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or seene of humane eyes.

Hallowed be thy Name.

THy Name (O God) is wonderfull
though we the same abuse,
And by thy Name such things are done,
as make the minde to muse.
The heauens aboue, the earth below,
and waters vnder them,
Thy Name hath wrought miraculously,
all for the vse of men.
O maruellous God what is thy Name?
or what shall I thee call?
Thou art in power omnipotent,
the mightiest power of all.
Then mighty power of powers that is,
vouchsafe the same in me;
So worke thy will that in my life,
thy Name may hallowed be.

Thy Kingdome come.

THy Kingdome euerlasting is,
in truth and equitie,
In fauour, loue, and righteousnesse,
to all in miserie.
Bow down the heauens O mighty King,
whereby thy grace may fall,

That

That this thy Kingdome might deſcend
into the hearts of all:
So ſhall our ſinnes be driuen away,
our fleſh made tame alſo,
And we found righteous in thy ſight,
a perfect life to ſhow.
Vouchſafe to grant, O heauenly King,
this bleſſed work may be,
Thy Kingdome ſtil to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is naught,
thy will be therefore done,
Such was thy will that Ieſus Chriſt,
thy deere and onely Sonne,
Should teach thy will to ſinfull fleſh,
our wicked luſts to kill;
And he thy will vpon the croſſe,
the ſame did there fulfill.
O heauenly Father let thy will,
in earth fulfilled be,
Among vs men, as with thy Saints
in heauenly Hierachie.
And grant thy will ſo worke in vs,
that we thy will confeſſe,
In word, in life, in faith, in loue,
and perfect holineſſe.

Giue

Giue vs this day our daily bread.

THy word, thy truth, & Christ thy son
is breade that we should haue;
Vouchsafe our soules may feed thereon,
most humbly we doe craue.
For man doth not by bread alone
passe forth his vitall dayes,
But by each word thy mouth proceeds
vnto thy endlesse praise.
Fix in our hearts thy sweet sonnes death,
and such impression make,
As wee thereby may cheerefull be,
to suffer for his sake,
Such crosse as pleaseth thee to lay
vpon our backs to beare;
With shield of faith to bide the brunt,
against all worldly feare.

And forgiue vs our trespasses as wee forgiue them that trespasse against vs.

WE know forgiuenesse is at hand,
when we for mercy call;
If we each other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made O(God)
from which thou wilt not swerue.

And yet it lies not in our power,
the ſame for to deſerue,
So weake is man; ſo feeble too,
not able once to minde, (deed,
The thought that's good, or doe the
that might thy mercie find.
This will thy grace muſt worke in vs,
our brethren to forgiue,
Which grant, O God, that we therewith,
in reſt with thee may liue.

And lead vs not into temptation.

AND though temptation needfull be,
thy ſeruants ſtrength to trie,
And that our ſinnes and wickedneſſe,
by faith away do flie:
Yet Lord, thy grace the ſame doth work,
whereby wee ſtiffely ſtand,
Againſt the world, the fleſh, the diuell,
winning the vpper hand.
Thus of our ſelues (alas) too weake,
temptations aye too ſtrong,
Thy grace it is muſt vs defend,
elſe are we throwne along. (grace,
Grant when by ſinne through want of
great fals we doe ſuſtaine,
That then thy grace might viſit vs,
and reare vs vp againe.

But

But deliuer vs from euill.

FRom ill that we by sinnne deserue,
most mighry God defend,
And rid vs free from filthy fall,
of miserable end.
Withhold thy seuere punishment,
and let thine eye of grace,
Take viewe vpon th' afflicted sort,
and helpe our wretched case.
From surging seas of worldly waues,
wherewith we be oppreſt,
Discharge and set our soules on shore,
in port of quiet rest.
So shall wee then our praiers make,
with conscience safe and sound,
And by thy grace shall able be,
our enemie to confound. *Amen.*

The Christian Faith.

ONe God in persons three,
and three in Godhead one,
I doe belieue my sauing health,
doth rest in him alone.
The first, the Father high,
creator of vs all,

The

The ſecond is his onely Sonne,
the Word whom Scripture call;
The Third the holy Ghoſt,
of both who doth remaine,
In mighty power, and Deity,
coequall with the twaine.
The Word of loue to vs,
fleſh voyd of ſinne became,
Of Virgins wombe by power Diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifis'd,
By bitter, ſharpe and ſhamefull death
as cruell Iewes deuis'd,
His fleſh with whips was rent,
his head becrownd with thorne,
His body naild on croſſe of tree,
his heart with ſpeare was torne.
Thus all his bloud he ſhed,
to death his life made thrall.
To pacifie his fathers wrath,
procurde by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie daies were come,
to heauen aſcended he,
In ſight from men of Galile,
in faith to vs that be,

From

From whence I do beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quick ſhall changed be,
And euery eye ſhall face to face,
behold his Maieſtie.
By grace who hath done well,
with him in heauen ſhall raigne,
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS.

A Dialogue betweene Chriſt and a Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trump doth ſound:
Leſt thou among the guilty ſort,
a damned ſoule be found:
My ſheepe why doſt thou perſecute?
my lambes why doeſt thou kill?
My ſelfe why doeſt thou crucifie,
and guiltleſſe blood thus ſpill?
Ariſe, I ſay, ariſe, ariſe.

SINNER.

What fearefull thundering voyce is this,
that thundereth in mine eare?
Which bids me riſe & bring my ſoule,
and all her powers in feare?

CHRIST.

It is the voice of him thy Iudge,
that shall thy Iudger be; (shine,
Which bids thee rise while Sunne doth
that thou thy selfe maist see.

For after Sunne be set in shade,
and darksome clouds appeare;
Too late is then for to arise,
if thou arise not here.
Arise (I say) arise, arise.

SINNER.

O Lord by grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus against my Saints
such cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuse.

CHRIST.

And yet I say, thy ignorance,
shall not thy faults excuse.

SINNER.

By grace I am repentant made,
wilt thou not mercy haue?

CHRIST.

CHRIST.

If thou by grace repentant be,
yet muſt thou mercy craue.

SINNER.

O Lord blot out my filthy deeds,
and cleanſe me from my ſin.

CHRIST.

Ariſe and walke, thou art made cleane,
as thou beleeu'ſt therein.

Another Dialogue betweene *Chriſt and a Sinner*, to be ſung as the former.

CHRIST.

AWake from ſleepe & watch a while,
prepare your ſelfe to pray,
For I mine Angell will ſend forth
to ſound the iudgement day:
That mine elect and choſen ſort
might find my ſaying true:
How that the time I ſhorten will,
for them and not for you.
Awake (I ſay) awake, awake.

SINNER.

And yet (O Lord) the little whelps,
would licke the crums that fall;
The choſen ſort are verie fewe,
but many doeſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch mine armes at large,
For to imbrace ſuch as doe come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make.
Awake therefore and riſe from ſleepe,
awake, I ſay, awake.

SINNER.

Not ſo good Lord, thy mercies farre,
aboue our ſinnes abound.

CHRIST.

And yet I will a Iuſticer,
in iuſtice may be found.

SINNER.

Thy promiſe is to pardon ſinne;
and therein art thou iuſt.

CHRIST.

CHRIST.

Your ſinnes repent, and pray therefore,
in vaine is elſe your truſt.

SINNER.

O Lord thy grace muſt this performe,
or elſe it cannot be.

CHRIST.

My grace you haue, the ſame apply,
and bleſſed ſhall you be.

SINNER.

Through this ſweet grace thy mercy
we humbly do require. (Lord,

CHRIST.

By mercie mine, I you forgiue,
and grant this your deſire. *Amen.*

Another Dialogue betweene the Spirit and the fleſh in the *ſoule of Man.*

SPIRIT.

MY ſoule giue eare to me thy ſpirit,
of that I ſay to thee:

Forsake the pleasures of thy flesh,
and ioyne thy selfe with me:
Thy flesh is filthy, fraile and fond;
and nought bnt sinne containes,
Whose due deserts through wickednesse,
is euerlasting paines.

FLESH.

My soule, not so: great proofe thou hast,
of pleasures that I bring,
Of loue, of lust, of liking sweet,
and euery other thing:
Forsake me not, but ioyne with me,
which am thy flesh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy flesh wilt goe,
then surely shalt thou die,
If thou wilt walke with me thy spirit,
we will him mortifie.
For thou betweene vs both art plast,
and at thy libertie,
To whether part thou wilt incline,
to liue or else to die.

SOVLE.

(Alas) what great conflict is this,
I silly soule sustaine,

Betweene

Betweene the pleasures of my flesh,
and spirit threatned paine:
I grieued am my flesh should lose,
yet glad my spirit did win;
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkind and cruell still.

SOVLE.

Yet I poore soule indifferent,
make neyther good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath done for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with me.

FLESH.

If thou my part wilt take,
we shall the victors be.

SPIRIT.

If thou wilt him forsake,
then heauen is due to thee.

SOVLE.

The ſpirit makes man religious,
obedient and kind;
The fleſh makes men rebellious
and monſtrous beaſtly blind;
The ſoule through power makes them
as Maker hath aſſign'd. } men,
Wherefore my ſpirit I ioyne with thee,
with all the force I can.
Away, packe hence vnſauory fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant ſinner *for mercy.*

Giue eare (O Lord) to heare
my heauenly carefull cryes:
And let my wofull plaints aſcend,
aboue the ſtarrie skies.
And now receiue the ſoule,
that puts his truſt in thee:
And mercie grant to purge my ſinnes,
mercy, good Lord, mercy.
My ſoule deſires to drinke,
from fountaine of thy grace:
To ſlake her thirſt, O God, vouchſafe,
and turne not off thy face.
But bow thy bending eare;
with mercy when I cry:
And pardon grant for ſinfull life,
mercy (good Lord) mercy.
Behold at length (O Lord)
my ſore repentant mind:
Which knocks with faith, & hopes thereby,
thy mercie great to find.
Thy promiſe thus hath paſt,
from which I will not flie,
Who doth repent truſting in thee,
ſhall taſte of thy mercie.
Mercy (good Lord) mercie.

Another to the ſame effect.

BEhold, O God, the wretched ſtate,
my ſilly ſoule is in,
How ſore oppreſt and ouercharg'd,
with foule and filthy ſinne.
Behold likewiſe the priſon foule,
I meane my baned breaſt,
Where wickednes and ſinne abounds,
and breeds my ſoules vnreſt.
Behold, O God, how oft my ſoule
doth lift herſelfe to thee,
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
do that might pleaſe thy will:
But cruell ſinne with his effects,
doe drawe me backward ſtill.
Behold I doe not that I would,
as law of thine requires,
But I doe that I would not doe,
contrary to my deſires.
Such is the working of the fiend,
ſuch be his wily waies,
With luſt to ſet my heart on fire,
whereby my health decayes.
Such pleſant baites layes he abroad,
with poiſoned hookes of ſinne;
And traines my ſenſes all thereto,

and

and drownes my ſoule therein.
But mercie is with thee my God,
for ſuch as mercy craue.
Among the which I humbly aske,
ſome mercy for to haue.
For light offence thy mercie ſmall,
may ſoone appeaſe thine ire:
But mine offences manifold,
thy mercie great deſire.
And ſith by mercie I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

Another to the ſame purpoſe.

MY ſoule O God, doth now confeſſe
a wicked life long led in ſinne:
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin.
Such is the fruit, ſuch is the tree,
with mercie Lord deliuer me:
Shall I O Lord for this deſpaire
of hope, of help, and health at laſt?
Or ſhall I thinke thou ſeek'ſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
thy bloud from ſin hath ſet me free.

AMEN.

A lamentation touching the follies and vanities of our youth.

ALacke when I looke backe,
vpon my youth that's past,
And deepely ponder youths offence,
and youths reward at last:
With sighes and sobs, I say,
O God I not deny,
My youth with folly hath deseru'd
with folly for to die.
But yet if euer sinfull man,
might mercy moue to ruth:
Good Lord with mercy do forgiue
the follies of my youth.
In youth I rang'd in fields
where vices all did grow,
In youth (alas) I wanted grace,
such vices t' ouerthrow.
In youth what I thought sweet,
most bitter now I finde.
Thus haue the follies of my youth,
with folly kept me blinde.
Yet as the Eagle casts her bill,
whereby her age renu'th;
O Lord with mercy do forgiue
the follies of my youth. *Amen.*

A Pſalme of reioycing for the wonderfull loue *of Chriſt, ratified by his meritorious death and paſſion for our ſpirituall redemption.*

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his body all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els
in lieu of all his paine,
And that we ſhould each other loue,
as he hath lou'd before:

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his body all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els
in lieu of all his paine,
And that we ſhould each other loue,
as he hath loy'd before:

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercie and good will. *Amen.*

A Prayer for the good estate of *King* IAMES.

THou God that guid'st both heauen & (earth,
on whom we all depend;
Preserue our King in perfect health,
and him from harme defend,
Conserue his life in peace to raigne,
augment his ioyes withall;
Increase his friends, maintaine his cause,
and heare vs when we call.
So shall all wee that faithfull be,
reioyce and praise thy Name:
O God, O Christ, O holy Ghost,
giue eare and grant the same. *Amen.*

AN

ADDITION

to the Treatiſe a-

foregoing, annexed
by the Author
thereof.

DISCOVRSING

of things which muſt come
to paſſe before the day
of Iudgement.

Of things muſt paſſe
before the iudgement day:
Let vs therefore,
repent, watch, faſt & pray.

LONDON,
Printed by *H. L.* for the Company of Stationers.
1615.

Of things must passe
before the iudgement day,
Let vs therefore,
repent, watch, fast, and pray.

A Great bright throne was seene,
and in the same sate one,
Before whose face both heauen and earth,
did tremble shake and grone.

2 And all both great and small,
whom death had kild before,
Were likewise seene before his face
that liues for euermore.

3 The bookes then opened were,
of euery one was dead,
Who iudgement had as they deseru'd,
as in those books was read.

4 The books which at that day,
shall opened be to all,
Shall haue our actions in this life,
thereby to stand or fall.

5 In

5 In this day ſhall the iuſt,
ſtand conſtant to endure,
Againſt thoſe that afflicted them,
in this our life vnſure.

6 The wicked ſeeing this,
ſhall be ſurpriz'd with feare:
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face,
that ſits in iudgment ſeat;
And from the indignation,
that this ſweet lamb doth threat.

8 O Lord, how great a day,
ſhall this be vnto vs?
Who can conceiue the power of wrath,
the ſame for to diſcuſſe?

9 Or who for very feare,
ſhall able be to ſay,
The greatneſſe of diſpleaſure thine
which happen ſhalt that day?

10 This day is day of thine,
whereof thy ſeruant ſaid,
Thy zeale and fury ſhould not ſpare,
reuengement ſhould be paid.

11 This is that dreadfull day,
moſt dreadfull to behold:

According to thy Prophets words,
as they before haue told.

12 Behold, the day ſhall come,
a day of cruelty:
A day of indignation,
of wrath, and of furie.

13 Which day ſhall bring the earth,
into a Wilderneſſe:
And cruſh in peeces the wicked ſort,
for their euill treſpaſſes.

14 Behold the day doth come,
the day of God Almight:
A day of darknes, ſtormes and clouds,
moſt terrible to ſight.

15 A day as neuer was,
nor neuer ſuch ſhall be.
After this dreadfull ſtormy day,
ſhall this be to behold,
When we ſhall ſee the children all,
of Adam yong and old,

Gathered together,
from parts of all the earth,
Before this fearefull Iudge to ſtand,
with faint and ſhiuering breath?

18 When as the Sea and land,
shall yeelde that they long kept,
That is to say their bodies dead
which long in them had slept.

19 Both heauen and hell also,
the soules shall now restore,
Which they possesse to be vnite,
to bodies euermore.

20 What maner day is this,
when as the heauens shall mourne?
When all the earth shall shake & quake,
and mountaines rent and torne.

21 When Sunne shall lose his light,
the Moone her light also,
The starres fall downe, the seas & flouds
forsake to ebbe and flow?

22 When all the elements
shall quite dissolued be,
The earth with bloud clean ouerflowne,
which euery eye shall see.

23 And all the World beside,
shall be on flaming fire,
So that the iust and Angels pure,
shall feare this day of ire?

24 Then shall appeare in skie
the signe of sonne of man,

And all the tribes vpon the earth,
shall see his comming than.

25 And in the clouds of heauen,
amid his Angels all,
With power and might, and glory great,
he shall his Angels call.

26 Yea in a moment small,
or twinkling of an eye:
Shall send thē forth with trumpets sound
and with a mighty crie.

27 At midnight shall they passe,
to chuse his chosen sort, (world
From heauen to earth throughout the
vnto their great comfort.

28 Now he which as a lambe,
vpon the crosse was slaine,
Shall as a Lion come to iudge,
both vnto ioy and paine.

29 Behold our Lord shall come:
but who shall able be,
For to abide his comming day,
most fearefull then to see?

30 For at that very day,
the mighty mountaines great:
Shall waste and melt before his face,
through force of fiers heat.

31 Behold

31 Behold our Lord ſhall come
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouerthrowe at length,

32 What euer thing that ſtands,
in paſſage of his way:
And as a rage of waters great,
ſhall make no ſtop nor ſtay.

33 Before whoſe bleſſed face,
ſhall burning fier run,
And vpon euery ſide of him,
a mighty tempeſt come.

34 This day vnto the iuſt,
a ioyfull day ſhall be:
But to the wicked reprobate,
eternall miſerie.

35 O heauenly King vouchſafe,
for Chriſt his ſake thy Sonne;
We may be mindfull of this day,
with feare for what is done.

36 And giue vs grace henceforth,
our liues ſo to amend,
As we among the choſen ſort,
may praiſe thee without end.

FINIS.

A Christian confession of *and to the Trinity.*

O Thou almighty, omnipotent, and euerlasting GOD, the Father of heauen, I doe beleeue, confesse, and acknowledge thee to bee the God of all power and might, yea the Almighty power it selfe, and to bee of nothing going before; neyther made, created nor begotten; but to bee a thing before all things, giuing beginning vnto euery thing, thy selfe without beginning and without ending.

2

O Thou son of God, which art the word of the Father, and second person in Trinity, doe I like-

likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning before all worlds, neither made nor created, but begotten, and art equall with the Father in power, might, glorie, maiestie, and Deitie, and to bee as thy Father is, the fountain and welspring of all wisedom, grace, and mercy.

3

THou God the Holy Ghost, and third person in Trinity, which art with the Father & the Son, the giuer of all comfort, vertue, and goodnes: I doe also beleeue, confesse, and acknowledge thee to bee of the Father, and of the Sonne, neyther made, nor created, nor begotten, but from God the Father, and from God the Son proceeding, equall with the Father and the Sonne, with-

without beginning of time, and without ende, in like power, might, glory, maiesty, and Deity, as is the Father and the Sonne, all three in one, & one in three, one very God euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not chãgeable, almighty, of one substance, and in one nature simple.

4

I Doe beleeue, confesse and acknowledge each one of your persons to be equall to the other, in all manner of perfection, and each one person to bee omnipotent or almighty, and to bee one beginning of all things; and that together you made and created all creatures visible, and inuisible, spirituals and corporals; and

that by almighty vertue, from the beginning of time, you three together did create, (and that of nothing) the creature angel-like and the worldly nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5

ALso I do beleeue, confess and accknowledge that thou the Father art one other, and thou the Son art one other, and thou the holy Ghost art one other. For thou O Father maiest not be the Sonne, nor the holy Ghost: nor thou O Sonne, mayst not be the Father nor the holy Ghost: nor thou, O holy Ghost, maiest not be the Father nor the Sonne: but to you three persons is one being, and one nature common, the

the which is the beginning of all things; and out of this beginning there is no beginning.

6

AND I beleeue, confeſſe and acknowledge, that thou O Father, art no greater, nor of greater power then is the Sonne, nor then is the holy Ghoſt. For the vnitie of your diuine being is equall or alike together: for ſuch as thou art, O Father, ſuch art thou O Sonne, and ſuch art thou O H. Ghoſt. And thus thou holy and bleſſed Trinitie art one God, the firſt beginning, without beginning, fountaine of all mercie, grace, goodnes and vertue, which by thy knowledge doeſt know all things preſent, and to be heereafter.

7

AND further I do confeſs, acknowledge, & ſtedfaſtly beleeue, that thou, O ſonne of God art without beginning, coeternall with God the Father and with God the holy Ghoſt. And by the whole cõſent of you three in one and one in three, and by the ouerſhadowing of the H. Ghoſt, thou O holy and moſt bleſſed Son of God, didſt enter into the wombe of the moſt vnſpotted amongſt women, the bleſſed Virgin Mary, in whom was no blemiſh of ſinne after the ſalutation of the Angell Gabriel, when ſhee had by the working of the holy Ghoſt, anſwered theſe words of meekneſs: Behold and ſee, I am the handmaide of the Lord: bee it vnto me according to thy word.

8 Thus

8

THus thou bleſſed ſon of God didſt not forſake or leaue thy God-head; but didſt take fleſh or Man-head, of the bleſſed Virgin, vnto thy God-head, being ſtill perfect God with the Father in God-head, and perfect man alſo. In which Man-head, thou wert leſſe then the father, but yet equall with the Father, touching thy Deity or God-head: as after thy moſt bleſſed natiuitie thou didſt proue in thy humanitie to be perfect God.

9

FOR without any Teacher or Schoole-maſter, thou hadſt all perfect knowledge of Science and Learning. Thou changedſt water into wine. Thou gaueſt

ſight to the man borne blinde. Thou openly ſaidſt to the Iewes and Phariſees, I which ſpeake to you am the beginning. Thou fedſt many thouſands of people with a fewe loaues of bread & with a fewe fiſhes. The wind and ſea obeyed at thy commaundement. Thou raiſedſt Lazarus frō death vnto life, which was foure daies dead, and ſtinking in his graue. In this, O God, and in many mo excellent miracles, thou didſt ſhew thy ſelfe to be perfect God.

10

AND alſo thou diddeſt ſhewe thy ſelfe to be perfect man: for thou didſt eat, drinke, and ſleepe, and ſo tookeſt increaſe of nature, as man doth: thou weptſt, thou faſtedſt, thou ſufferedſt all the

the miſeries of man, ſinne onely excepted.

11

IT alſo well pleaſed thee to fulfill, to perform, and to accompliſh all the words and ſayings of the holy Patriarches and Prophets, which they had vttered & ſpoken of thee long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the propheſies, thou ſufferedſt that thine humane nature ſhould bee betraied and taken, by the kiſſing of thine vnkind Diſciple Iudas.

12

THOU alſo ſuffredſt cruel perſecution of the Iewes: and after manie puniſhments, they blaſphemed thee, and cried vpon Pilate to haue thee crucified; and

so vnder *Ponce Pilate* thou didst suffer to bee crucified, and vpon the Crosse didst dy, touching thy humanity; and after wast thou taken down, buried, & by the power & might of thy Deity descendedst into hell according to the Scripture.

13

AND I beleeue (notwithstanding that thy sepulchre was made fast and sealed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day, by thy Godhead or diuine power, thou didst arise in thy humanity. And forty daies after thou didst ascend into Heauen in the sight of men of Galile, and in faith vnto vs that be; where thou dost remain perfect God and perfect man, sitting on

on the right hand of the father, from whence thou ſhalt come & iudge both the liuing & the dead. By the dead I vnderſtand the body which is mortal, and by the liuing I vnderſtād the ſoule which is ſpirituall and immortall.

14

AND alſo, I acknowledge, confeſſe, and ſtedfaſtly belieue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand & behold thy diuine maieſty face to face, thou ſitting on the throne of thine eternal iudgement. And thine elect and thoſe whom thou haſt ſhewed mercy vpon, ſhall be ſeuered from the wicked reprobates, as Lambes from Wolues: the ſaued ſort vpō the right hand

and the other vpon the left, where we shall all receiue our last and final iudgement. The which iudgement, O Lord, I do most humbly beseech thee may bee vnto mee, not after my sinnes and wickednesse; but according to thy great and vnspeakeable mercies.

Grant this, O thou most holy and blessed Father of Heauen, which art with the Son, and with the holy Ghost, the worlds Creatour: and haue mercy vpon me, haue mercy vpon me.

Grant this, O thou most holy and blessed Iesu the onely Son of God, the worlds Sauiour and Redeemer, and haue merey vpon me, haue mercie vpon me.

Grant this, O thou most blessed and holy ghost, which art together with the Father and the Son, the worlds comforter; and haue

mercy

mercie vpon mee ; haue mercie vpon me.

Grant this, O thou moſt holy, moſt bleſſed, moſt gracious, and euerlaſting Trinity, and haue mercie vpon me, haue mercy vpon me, haue mercy vpon mee,

Amen.

A Prayer for the Kings moſt excellent maieſty.

O Almighty and merciſull God, Creator and gouernor of al things, whoſe ſtrength is euery where, and whoſe power is infinite, which as thou euer art omnipotent, and in all thy workes moſt gracious and euer merueilous; ſo vnto vs thy poore ſeruants, grant wee humbly beſeech thee, that IAMES our gracious King, and next vnder thee here on earth our gouernour, may long liue and leade a healthfull, quiet & peaceable life. And if, O Lord, at any time the wicked through malice ſhall conſpire and gather themſelues together againſt thee and

and him thine anointed; we hartily beseech thee, either with speed to conuert and turne their harts, or ouerthrowe their force, and bring their deuices to nought. And although, O Lord, that wee through our manifold sins and wickednes, doe not deserue to haue so good and so excellent a iewell to rule and raigne ouer vs: yet good Lord wee heartily pray thy diuine maiesty to behold the great and vnspeakable miseries, which the losse of so precious a pearle may bring vpon vs and our posteritie, and to auert the same. This, O Lord, wee doe humbly craue of thee, that wee may long time enioy him: or else that wee who faithfully do loue him, may with him bee dissolued according to thy good will and gracious pleasure, Amen.

A Prayer to bee ſayd of euerie true Chriſtian before the receiuing of the H. Communion.

O Moſt ſweet louer of al mankinde, Lord and Sauiour Ieſu, I humbly beſeech thee for thy bitter paſſion ſake, to remoue from me pride, enuie and detraction, yea wrath, malice and impatiency, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my hart and mind true meekneſſe, charity, patience, chaſtity, temperance and modeſty, with all ſuch other vertues, medicines and preſeruatiues vnto the ſoule. And mortifie in mee good Lord, all vnclean motions, carnall deſires, and inordinate affections: and reuiue

in

n me the loue of vertues, and the perpetuall exercises thereof; so that in this time, and at all time: I may worthily receiue this holy & blessed Sacrament, vnto thine honor and glory, and my soules endlesse ioy and comfort.

O Lord I know and doe confesse here before thy diuine Maiesty, that I am vnworthy, & very much vnworthy, & most vnworthy, through my manifold sinnes and wickednes, to lick the crums that fal from thy table: but notwithstanding, I knowe as well againe, and so doe I in heart and mind stedfastly beleeue, and the same doe acknowledge in mouth & word, that thou my Lord God art omnipotent & almightie, and so maiest by thy power infinit, if it so please thy Maiesty, make me worthy and acceptable to sit

at

at thy table, and there to taſte and feed of thy moſt pure & heauenly viands: for thou alone ô Lord, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch, make a cleane, white and pleaſant perſon.

Therfore, gracious Lord, I beſeech thy worthy maieſty for thy almightie power, which I firmly and ſteadfaſtly belieue: and for thine infinite and endleſſe wiſedome, which I boldly confeſſe: and for thine excellent goodneſs and truth, wherein I fully hope and truſt: and for all this togethsr as one: frame me and make me worthy and acceptable vnto thy godly preſence, and grant me forgiueneſſe of all my ſinnes, & the feruent flame of thy loue, that I may now at this time receiue this holy Sacrament vvith

purity

purity of heart and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenly ioy.

O moſt mercifull Sauior Ieſu, I humbly beſeech thee, for this holy myſtery of thy bleſſed body and bloud wherewith wee vnworthy wretches bee continually fed, and daily waſhed, clenſed, ſanctified, and made holy, and ſo partakers of thy moſt high diuinitie; grant me, Lord, and giue me the pretious garment of innocency, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gracious goodnes, wherewith I may (as in my wedding veſture) in a good and cleane conſcience approach vnto thy preſence; ſo that this celeſtiall and heauenly Sacrament receiued, may be vnto me health and ſaluation of ſoule and body, vnto life euerlaſting, Amen.

A Prayer to bee ſayd of euerie *true Chriſtian after the receiuing of the holy Communion.*

IN moſt humble, moſt lowly and moſt heartie manner, with moſt due reuerence I thanke thee, good Lord, moſt holy Father and euerlaſting God, that by the bounty of thy mercifull grace wouldſt vouchſafe thus to refreſh & feede my ſoule through faith, with the benefites of the death and paſſion of thy Sonne our Lord God, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death & paſſion, which I moſt vnworthie wretch haue

haue now receiued, come neuer hereafter in iudgement and condemnation vnto me for mine euil merits, and deseruings: but rather good Lord it may come vnto the profit and comfort of my body, and vnto the saluation of my soule vnto the life euerlasting, Amen,

A godly Prayer to be said before the preaching of the Word.

NEither is hee that planteth, neither hee that watereth, any thing at all, but thou, O Lord that giuest the increase. Increase wee beseech thee, the seed of thy word, and cause it to fructifie an hundred fold. Open our eyes that we may see the wonderfull things contained in thy Lawe: incline

our

our hearts to thy teſtimonies, & not vnto vanities. Euermore be on our right hand, and perfect the worke that thou haſt begun among vs. Beare our moſt gracious *Iames* in thine owne boſom, and ſet thine eyes alwaies vppon him for good : let the ſpirit of knowledge and holineſſe remain in his Miniſters : bleſſe his Counſellors with wiſedome, and diſcretion : his Nobles with fortitude and courage : his Iudges with iuſtice and mercie : his Magiſtrates with diligence and faithfulneſſe : his people with feare and perfect obedience, that wee may all with one minde and one mouth, ſay with the Prophet; He that is mightie hath done for vs great things, and holy is his name,

Amen.

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